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**THE MESSENGER**  
**OF**  
**THE SACRED HEART.**



**ROEHAMPTON**  
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THE MESSENGER

OF THE

SACRED HEART OF JESUS.

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## CONTENTS OF VOL. X.

### JULY.

	PAGE
Life of Lady Falkland. By Lady G. Fullerton . . . . .	I
Prologue, Chap. I.	
St. Paul studied in his Epistles. By the Rev. H. J. Coleridge . . . .	12
Chap. I.—Call to Macedonia.	
„ II.—Expulsion from Philippi.	
Christianity in Madagascar. By the Rev. J. G. MacLeod . . . . .	28
The Providence of Agerola . . . . .	40
Chap. I.—The Albergo di San Francesco.	
„ II.—Not quite a hermit.	
„ III.—La Providenza.	
Latest News from the Zambesi . . . . .	52
Recent Publications . . . . .	57
Intention for the Apostolate of Prayer for July—Spirit of self-sacrifice for all the faithful . . . . .	62
The Holy League of the Sacred Heart of Jesus . . . . .	64

### AUGUST.

Life of Lady Falkland. By Lady G. Fullerton . . . . .	65
Chapters II., III.	
St. Paul studied in his Epistles. By the Rev. H. J. Coleridge . . . .	79
Chap. III.—Thessalonica.	
„ IV.—Before the storm.	
A Saint for the Nineteenth Century. By the Rev. Joseph Rickaby . . .	92
The Providence of Agerola . . . . .	96
Chap. IV.—First Impressions.	
„ V.—Afternoon Talk.	
„ VI.—An Invasion.	
A Scottish Jesuit. By the Rev. Joseph Stevenson . . . . .	109
Chap. I.—The Society of Jesus in Scotland.	
„ II.—The Elphinstons of Elphinston.	
„ III.—William Elphinston, his early education.	
Blessed Peter Favre, S.J. By the Rev. M. Russell . . . . .	118
Britain's Faith in Holy Mass . . . . .	121
Intention for the Apostolate of Prayer for August—The Sanctification of the Clergy . . . . .	125
The Holy League of the Sacred Heart of Jesus . . . . .	128

## SEPTEMBER.

PAGE

Life of Lady Falkland. By Lady G. Fullerton . . . . .	129
Chapters IV., V.	
St. Paul studied in his Epistles. By the Rev. H. J. Coleridge . . . .	142
Chap. V.—Flight to Berea.	
„ VI.—Athens and Corinth.	
The Providence of Agerola . . . . .	152
Chap. VII.—Negotiations.	
„ VIII.—Some more Visitors.	
„ IX.—Only skin deep.	
Lines suggested by some words of St. Teresa of Jesus . . . . .	166
A Scottish Jesuit. By the Rev. Joseph Stevenson . . . . .	167
Chap. IV.—University life in Scotland. St. Andrew's and Glasgow.	
„ V.—Elphinston leaves Scotland, and arrives in France.	
„ VI.—Elphinston's first acquaintance with a Catholic Priest.	
„ VII.—Elphinston's first acquaintance with a Catholic Bishop.	
Devotion to the Sacred Heart : Its Theological Basis . . . . .	179
An unrecorded Missionary . . . . .	185
Intention for the Apostolate of Prayer for September—The Revival of Christian Authority . . . . .	189
The Holy League of the Sacred Heart of Jesus . . . . .	192

## OCTOBER.

Life of Lady Falkland. By Lady G. Fullerton . . . . .	193
Chapters VI., VII.	
St. Paul studied in his Epistles. By the Rev. H. J. Coleridge . . . .	206
Chap. VII.—Occasional character of the Epistles.	
„ VIII.—St. Paul's first Epistle.	
The Providence of Agerola . . . . .	217
Chap. X.—A Parting.	
„ XI.—Tessie's commission.	
„ XII.—Can it be true?	
A Scottish Jesuit. By the Rev. Joseph Stevenson . . . . .	233
Chap. VIII.—Elphinston's arrival and reception in Paris.	
„ IX.—Elphinston's residence in Paris.	
A Tertiary of St. Francis . . . . .	236
Introduction.	
Chap. I.—The poor weaver of Kaufbeuren.	
„ II.—Sunrise.	
The Aureola of the Saints. Translated from <i>Der Catholik</i> . . . . .	245
Intention for the Apostolate of Prayer for October—The Church in Switzerland . . . . .	253
The Holy League of the Sacred Heart of Jesus . . . . .	256

NOVEMBER.

Life of Lady Falkland. By Lady G. Fullerton . . . . .	257
Chapters VIII., IX.	
St. Paul studied in his Epistles. By the Rev. H. J. Coleridge . . . . .	271
Chap. IX.—Opening of the First Epistle to Thessalonians.	
„ X.—Defects possible in a Preacher.	
The Providence of Agerola . . . . .	284
Chap. XIII.—Mr. Stone at Home.	
„ XIV.—Sunday morning.	
Incidents from the work of the “Helpers of the Holy Souls” . . . . .	295
A Scottish Jesuit. By the Rev. Joseph Stevenson . . . . .	300
Chap. X.—Elphinston’s residence in Paris. His journey to Rome.	
„ XI.—Elphinston’s journey to Rome. His interview with the Pope. Enters the Novitiate of the Society of Jesus.	
A Tertiary of St. Francis . . . . .	306
Chap. III.—A Morning without a Cloud.	
„ IV.—The Master’s Voice.	
„ V.—The Protestant Burgomaster.	
Intention for the Apostolate of Prayer for November—The Safety of the Holy Father . . . . .	317
The Holy League of the Sacred Heart of Jesus . . . . .	320

DECEMBER.

Life of Lady Falkland. By Lady G. Fullerton . . . . .	321
Chapters X., XI.	
The Providence of Agerola . . . . .	337
Chap. XV.—Squire and Parson.	
„ XVI.—An Amiable Detective.	
St. Paul studied in his Epistles. By the Rev. H. J. Coleridge . . . . .	349
Chap. XI.—The Christian Ministry.	
„ XII.—The Perversity of the Jews.	
A Tertiary of St. Francis . . . . .	361
Chap. VI.—The Crimson Cross.	
„ VII.—The Day of Profession.	
A Scottish Jesuit. By the Rev. Joseph Stevenson . . . . .	369
Chap. XII.—Elphinston’s life in the Seminary.	
„ XIII.—Extracts from Elphinston’s Memoranda.	
Intention for the Apostolate of Prayer for December—Union of all the Faithful for the restoration of the Kingdom of Jesus Christ . . . . .	381
The Holy League of the Sacred Heart of Jesus . . . . .	384



## *LIFE OF LADY FALKLAND.*

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### PROLOGUE.

THE great attraction of works of fiction consists in the fact that they more or less present to their readers a description of trials, struggles, and emotions which they themselves have experienced. When a biography, without transgressing the limits of strict veracity, fulfils the same conditions, it appeals with far greater power to the heart and mind, and speaks as one having authority. Thus Lady Falkland's life can hardly fail to interest, beyond any novel, persons who are going through in our day hardships resembling those she underwent more than three hundred years ago. A different state of society and the modern absence of penal restrictions as to religion no doubt modify these trials, but their nature remains the same, and many a wife and mother will find in the history of this convert of the seventeenth century a counterpart of her own. May the record of her sufferings, and of her invincible perseverance take their place among those "foot-steps in the sands of time," the sight of which refreshes the wayfarer on his road, long after the pilgrim of other days has entered eternal rest!

In an historical as well as religious point of view the biography of the famous Lord Falkland's mother is worthy of note. The times she lived in, the eminent persons she was connected with, her remarkable gifts, and many virtues, unite in making it interesting. She was not a saint; she had faults more detrimental to herself than to others, but as a generous, courageous, noble-hearted woman who

JULY, 1881.

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fought a good fight, kept the faith, and continued in it to the end, she may well be honoured and admired, and her example offered to the imitation of all who suffer for justice's sake.

A Life of Lady Falkland was written shortly after her death by one of her four Catholic daughters, all of whom became nuns in a convent of Cambray. This Memoir was subsequently revised by Patrick Carey, a younger brother of these religious ladies, who added to it some notes and comments of his own. This work and its ample Appendix have in a great measure supplied the materials for the ensuing life. It was printed and published in 1861, by Richard Simpson, Esq., from a manuscript in the archives of the town of Lille.

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## CHAPTER I.

ELISABETH TANFIELD, the future Lady Falkland, mother of the Royalist hero of that name, was born in 1585, at Barford Priory in Oxfordshire, doubtless one of those old monastic houses confiscated in Henry the Eighth's reign, about half a century before the only child of the wealthy lawyer, Lawrence Tanfield, saw the light within its walls. Some of the former possessors may have been still existing at that time in sad solitude, far from the sanctuary where they had so long chanted the praises of God, or lingering in its vicinity beholding with aching hearts the desecration of their religious home, and the alienation of the fair fields, gardens, and orchards, the produce of which they had been wont to share with the poor. Did some of these aged men, did the Guardian Angels of that house pray for the innocent child, born within its once hallowed precincts? Did they ask for her a better gift, a nobler inheritance than these unblest possessions? It may have been so, for her fate in after life proved very different from that which in her childhood seemed to await her.

May it not also have been that the sight of the old abbey, inhabited in other days by God's servants; the stone crosses left here and there on the monastic walls; possibly a stray volume from the monks' library, fallen into her hands when at an early age she became passionately fond of reading, biassed the mind of the young Elisabeth towards the Catholic faith? Subtle are the influences which sometimes prepare the work of grace in a chosen soul. Life-long impressions are often produced by apparently trifling circumstances. Unconscious associations lay as it were the train which a spark of Divine love sets on fire later on. Whether Elisabeth Tanfield mused or not in her childhood on the history of her home in other days, she no doubt often thought of it in her mature years.

It is probable that Burford Priory was purchased by her father, at a somewhat advanced time of life, when his talents had placed him at the head of his profession, and the penniless son of a younger brother had become Sir Lawrence Tanfield, a Judge and Lord Chief Baron, distinctions attributable to the uncompromising rectitude of his character as well as to his eminent abilities. The small patrimony which he ought to have inherited from his father he never possessed. Against the express wishes of her deceased husband, his mother retained the whole of it in her own hands, and eventually divided it amongst her daughters. She gave him indeed an excellent education, and expressed her conviction that with that and his own wits he would be perfectly competent to make his way in the world. The result justified, if not the equity of her conduct, the correctness of her provisions, and as far as this world was concerned, she had no occasion to repent of this act of injustice, for Lawrence never reproached her with it, and never sought to recover any portion of his paternal inheritance, nor would he allow his mother's conduct to be called in question.

In after life, when married to a wife who had great influence over him, and who did not take the same view he

did of the subject, this was the only point on which she could not sway him in the least, he would not suffer it even to be approached. From the time that he began studying the law at Lincoln's Inn he devoted himself to his profession with unremitting industry. No sooner was he able to practise than his mother left him, as we have said, to shift for himself, and the incident which marked the outset of his career at once showed that she had judged rightly of her son's abilities. He was called to the Bar at the early age of eighteen, and the first cause he had to plead was against Queen Elisabeth, her Majesty having for her counsel Mr. Playdon, the most famous lawyer of the day. How young Tanfield came to enter the lists with this forensic giant is thus explained in the Life we quote from.\*

"His cause was that of a friend and kinsman of his own, who would not have trusted it in the hands of so young a man but that it was refused by all others for the two above-named reasons. But he, Lawrence Tanfield, had no credit to lose, nor could he lose any by being overthrown in his beginning by so learned a man, it being enough honour for him to have pleaded against him. Thinking the cause most just, and the man whose it was being his friend, he as little feared being against the Queen. So well did he discharge himself that he carried the cause, and showed so much courage in pleading that Mr. Playdon meeting him coming out of the hall, embracing him said: 'The law is like one day, if you live, to have a great treasure in you, and England an excellent judge.'"

Each step in his career confirmed the truth of his eminent antagonist's prophecy. There was one duty of his position, when he became a judge, that he dreaded inexpressibly, and that was sitting on a cause of life and death. When obliged to do so, nothing could exceed the

\* *Lady Falkland, her Life*. A manuscript in the Imperial Archives at Lille.

minute investigation and close application with which he conducted the case and sifted the evidence. He used to declare that he had never pronounced a sentence of death without feeling a cold sweat on his brow and a fit of trembling shaking his limbs.

An incident which he had witnessed in his youth seems to have made a strong impression upon Mr. Tanfield. He was going on the Western Circuit, and at one of the towns where the assizes were held, the judge condemned several criminals, and amongst them a Catholic priest. The executions were to take place on the day after his departure, but he ordered the priest to be hanged before the others on that very day. The following morning, after he had breakfasted, he asked if his orders had been complied with. The answer was in the negative. It was more convenient to the authorities that the executions should all take place at the same time. Upon this the judge swore with a tremendous oath that he would not dine until the priest was executed, and commanded that it should be done at once. He remained in the town until he heard that his mandate had been obeyed, and then mounted his horse, "a quiet animal, who had ever been most gentle as those of judges commonly are," our old-fashioned writer observes, but as soon as he was seated it reared and threw him off. His head struck against a stone, and his brains were dashed out.

We read several instances in writers of that epoch of sudden deaths overtaking some of the most violent persecutors, especially when blasphemous expressions had passed their lips. It was not, however, the fact of the man thus hurried to death having been a Catholic and a priest that particularly shocked Lawrence Tanfield, who seems to have been a thorough Protestant, but the sanguinary violence of the judge, and the impious oath he had uttered. The circumstance of his sudden death following upon it filled him with horror.

He was averse to the persecution of Catholics, but

merely, as far as we can gather from the history before us, from motives of justice and benevolence. His equity was so well known that the dearest of his friends never attempted to bias his judgments, and his disinterestedness was especially remarkable.

Such was Elisabeth Tanfield's father, a man of honour, of virtue, and of great talents, but so exclusively devoted to his profession, that as his grand-daughter quaintly observes: "He did so entirely apply himself to it (the law) and it did so swallow him up, that being excellent in it, he was nothing out of it, and left the care of his own affairs entirely to his wife and servants, not even looking over the evidences when he bought land, a matter," she adds, "so within his own element."

Lady Tanfield, on whom the whole management of the Chief Baron's property devolved, and who was by no means pleased with her husband's indifference to worldly advantages, was daughter of Giles Symmonds, of Clage, in the county of Norfolk, and niece of Sir Henry Lee, Knight of the Garter.

Elisabeth, the only child of Sir Lawrence and his wife, was from her earliest childhood passionately devoted to study. At four years old she could read, and delighted in it. Her daughter tells us, "she loved it much." An attempt to teach her French at this age did not succeed, but of her own accord she took it up again not long afterwards, and taught herself whilst she was still a child, not only French but Spanish and Italian also. Latin she acquired a thorough knowledge of in her youth, so that she translated some of Seneca's Epistles, but from want of practice she became less familiar with it in after life, so that when, a few months before her death, she began translating Blossius's works into English, she found herself obliged to consult a Spanish version.

The same thing happened to her with regard to Hebrew, which at one time she perfectly understood. Even after this had ceased to be the case, she could read the

Scriptures, with which she was intimately acquainted, in that language. So great was her facility in acquiring this sort of knowledge that she learnt Transylvanian from a native of that country, but never having occasion to speak it, she soon entirely lost this accomplishment.

It is wonderful to think of the amount of study this young girl must have gone through, and of the persevering application which enabled her to master so many languages at an early age. They proved as many keys to various sources of information, which stored by degrees a mind naturally reflective and acute. The Judge's library was probably well furnished, and his young daughter—who had neither brothers or sisters, or any playmates and companions of her own age—lived in books, and, finding the days too short for this engrossing pursuit, often spent whole nights poring over grammars and histories.

Lady Tanfield at last discovered this practice, and gave strict orders to the servants not to let Elisabeth have candles; but the young lady was self-willed. We find her evincing on this point a fault of character which often marred, in after life, her many eminent qualities, a reckless impetuosity which often carried her beyond the bounds of prudence and propriety.

The love of study had become an absorbing passion—read she would, and as candles were denied her, she bribed the servants and bought some from them for half-a-crown a piece. As she could not pay for these purchases at the time, she ran into debt to these worthless domestics, and when she reached the age of twelve owed them £100 for candles alone, and £200 besides for similarly ruinous bargains—probably books and writing materials.

That debt she paid on her wedding-day—a large sum for that period. It was more than those unprincipled creditors deserved; but though rash and imprudent, Elisabeth was always honourable and generous in all her dealings.

Her father did not discourage her taste for grave studies, for we find him giving her to read, before she was twelve years of age, Calvin's *Institutes*. If he ever meant thus to attach her to the teachings of that school, his purpose signally failed. She found in this work such flagrant contradictions, that she was always coming to him—book in hand—to point them out. Half astonished and half amused, he one day exclaimed: "That girl hath the most averse spirit to Calvin!"

It is curious to find this aversion springing up instinctively in the mind of a child turned loose, so to speak, in a library which probably contained the most famous works of philosophy, and no doubt included many relating to the great controversy which was then dividing the Christian world. It is to be presumed that in Judge Tanfield's library the greatest proportion of such works would be on the Protestant side; but to his surprise, the mind of his young daughter naturally, as it were, turned against the Calvinistic tenets he appears himself to have held.

It is easy to understand that Lady Tanfield should have objected to Elisabeth's night-watches, or even thought her devotion to books in the daytime overweening; but we should have expected to find her instructing her daughter in the feminine art of needlework. This, however, does not seem to have been the case, for Lady Falkland's biographer mentions that, although she had never been taught by any one to work, she was nevertheless "skilful and curious in it," adding as a comment on this fact, "that those who knew her would never have believed had they not seen it with their own eyes, that she could hold a needle." Whether this incredulity proceeded from an apparent clumsiness in Elisabeth's fingers, or that her tastes and talents were well known to lie in another direction, we are not told.

An anecdote of her childhood is related, which gives a great idea of her precocious intelligence, and at the same

time affords a curious instance of the treatment in those days of persons supposed to be witches.

The little Elisabeth, when only ten years of age, was present on one occasion when a poor old woman was brought before her father and accused of having caused the death of two or three persons by her spells. The evidence did not seem very conclusive, but when the Judge asked her what she had to say for herself, she knelt down before him, weeping and trembling, and confessed that it was all true. "Be good to me, sir," she cried, "and I promise to amend." "Did you bewitch such a one to death?" he asked. She answered, "Yes." "And how did you do it?" he inquired; upon which one of her accusers hastened to say: "Did you not send your familiar in the shape of a black dog, or a hare, or a cat, and finding him asleep did not they lick his hand, and breathe on him, and step over him; after which he came home sick, and languished away?" Shaking all over and begging pardon, she acknowledged it to be all true, and in the same way pleaded guilty to every act of the same sort laid to her charge.

The by-standers all exclaimed: "What would they have more than her own confession?" The Judge's young daughter, who had been watching attentively what went on, remarked the terror expressed in the poor woman's face, and like a little Daniel came to the rescue. Putting her mouth to her father's ear, she whispered: "Ask her if she has bewitched to death Mr. John Symmonds?" This was her uncle, who happened to be present in the room. The question was put, and as before, she said, "Yes; but she would do so no more, if they would have pity upon her." "And how did you do it?" the Judge again inquired, upon which she repeated exactly what her accusers had said in other instances. Then all the company laughed, and the Judge asked her what she meant, and pointing to Mr. Symmonds said, "Why, the man we are speaking of is standing before your eyes alive and



well." "Alive, sir!" she cried; "I knew him not, and said so only because you asked me." "Are you no witch, then?" Mr. Tanfield said. "No; God knows, I know no more what belongs to it than the child new born," she replied. "And did you never see the devil?" "No, God bless me, never in all my life." He then examined into the reasons which had led her to confess to all those falsehoods. She said that she had been threatened with death, if she did not confess, but assured that mercy would be shown her, if she did. This was uttered with such simplicity, that she was immediately believed and acquitted. The Judge must have felt proud of the little girl at his elbow.

Thus was Elisabeth's childhood spent. None of the ordinary amusements of that age seem to have fallen to her share. We see her by her father's side, interesting herself in his avocations, or poring over the books in his library; we fancy her in her chamber, long after midnight, with pale face and eager countenance, studying by the light of her dearly bought tallow candles the works of the great writers of France, Spain, and Italy, as well as those of her own country, and by a knowledge of the dead languages admitted to the enjoyment of the classics, that *terra incognita* to most of even the best educated women of our day, but which in the sixteenth and seventeenth centuries was often familiar to those who loved study at all and whose minds were cultivated beyond the usual average. Attempts at composition probably marked that early period of her life, for we shall soon find her having recourse to such pursuits under unusually trying circumstances.

This strange, solitary, studious childhood ended abruptly. At the age of fifteen Elisabeth Tanfield was, in the language of that epoch, disposed of in marriage by her parents, and bestowed on Sir Henry Carey, of Aldenham and Berkhamstead, in Hertfordshire, who was at that time Master of the Jewel House of Queen Elisabeth. We

are told that he married the Chief Baron's daughter simply because she was an heiress. She had no beauty to recommend her beyond a very fair complexion, and her heart and mind were under lock and key, so to speak, in his presence. He does not seem to have the least cared to become acquainted with the young creature he made his wedded wife. She had a dowry that suited his decayed fortunes, and that was all he cared for.

G. F.

## *ST. PAUL STUDIED IN HIS EPISTLES.*

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### CHAPTER I.

#### CALL TO MACEDONIA.

I SHALL ask the reader who may be inclined to accompany me in these slight studies of St. Paul in his Epistles, to turn to his New Testament, where, in the sixteenth chapter of the Acts of the Apostles, he will find himself in the middle of the narrative of what is commonly called the second Apostolic journey of St. Paul. He had not long before been obliged to go to Jerusalem, where the famous assembly of the Apostles and Elders, which is known in history as the Council of Jerusalem, had been held for the purpose of deciding the question which was the first great question to agitate the infant Church—the question with which St. Paul was most intimately connected, as it affected the whole of his teaching, and brought on him the intense enmity of the Jews and Judaizing Christians everywhere—whether the converts of the Church from Gentilism were or were not to be obliged to observe the precepts of the Mosaic Law.\* The decision of the Council was guided by the line taken by St. Peter, who declared in the strongest terms against the proposed infringement of Christian liberty. And St. Peter was followed by St. James, the Bishop of Jerusalem, and himself the chief of the Jewish Christians who still observed the Law, and it was almost in his words that the decree of the Council was drawn up. His suggestion that the Gentile converts should be instructed only to abstain from meats offered

\* Acts xv. 1—29.

to idols, and blood, and things strangled, and fornication, was embodied in the Letter of the Council. St. Paul returned to Antioch, and after some little time set forth again, with St. Silas for his companion, "passing through Syria and Cilicia, confirming the Churches," and promulgating the decrees of the Council of Jerusalem. He passed on through the parts of Asia Minor near Cilicia, and coming to Lystra, found there St. Timothy, the son of a mixed marriage, his father having been a Gentile and his mother a Jewess, and having had him circumcised to make him acceptable "to the Jews and the Jewish converts," St. Paul took him with him as another companion of his travels.

The narrative which we are following tells us very little indeed of the incidents of this journey of St. Paul and his companions, as St. Luke is evidently hurrying on to the main subject of this part of his work, which is the preaching of the Apostle in Europe, which, up to that time, he had never yet entered. He tells us that the little company passed through Phrygia and the country of Galatia, and were forbidden by the Holy Ghost to preach the Word in Asia—that is, in the province which was specially called Asia, a part of Asia Minor—that they came into Mysia, and attempted to go into Bithynia, but "the Spirit of Jesus" suffered them not. These are strange expressions, but they have a great significance in the Apostolic history. It seems that St. Paul and his companions were being guided step by step on their way, much as has been the case with far later saints, as St. Francis Xavier or St. Vincent Ferrer, great missionaries either among Catholic populations or the heathen, a constant feature in whose careers it is that they seem to be sent to one place and not to another, and to depend on very immediate guidance of the Holy Ghost as to the exact direction of their Apostolic labours.

It is remarkable that among the countries mentioned in this passage of St. Luke, there are several which are

also mentioned in the opening verses of the first Epistle of St. Peter. St. Peter had, some years before this, visited Rome, and the date of his starting on the journey which led him to the imperial city of the Cæsars is fixed, by many of the best critics, at that point in the history of the Acts of the Apostles when he had been miraculously delivered by the angel from the prison in which he was confined by Herod, with the intention of putting him to death as soon as the feast of the Pasch was over.\* On his way to Rome, as the old tradition of the Roman Church preserved to us by St. Leo the Great assures us,† he had preached the Gospel in several parts of Asia Minor, and it is to the converts whom he there made that his first Epistle is addressed, an Epistle probably anterior in date to any of the Epistles of St. Paul, and even to this journey of which we are speaking. We know, from the words of St. Paul himself, that it was a rule with him not to build on the foundation of another, and it is curious to observe that among these countries now mentioned by St. Luke as having been closed against St. Paul, there is not one which is not mentioned in this first Epistle of St. Peter. The Epistle is addressed to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia. The only country, therefore, in which it is certain that St. Peter had preached and through which St. Paul afterwards passed unhindered in this Apostolic journey, is the "country of Galatia," and it is not said that he made any stay in it. The rest of the countries which he avoided were the parts of Asia Minor in which St. Peter had already laid the foundations of the Christian Church.

St. Luke goes on to say that the company of which

\* Acts xii. 17.

† See St. Leo, *Serm. de SS. Apostolis Petro et Paulo*. The Holy Father there puts in order the scenes of St. Peter's preaching before he reached Rome. The "people who had believed of the Circumcision," i.e., the Jews at Jerusalem—the Antiochene Church—and then "Pontus, Galatia, Cappadocia, Asia, and Bithynia." He is evidently quoting the opening of the First Epistle of St. Peter.

St. Paul was the leader came down to Troas—that is, they reached the coast at Troas—which was the port at which travellers wishing to pass to Europe usually took ship. We cannot but suppose, therefore, that St. Paul felt himself guided onwards to the famous countries which lay beyond the *Ægean* Sea. With his high classical education, and his mind full of the large views of the mercies of God to the heathen world which he had already expressed at Lystra when the people were about to offer sacrifice to himself and St. Barnabas, thinking that the gods had come down to them in the likeness of men, views which we shall find him expressing still more beautifully at Athens, he could not but yearn for the opportunity of carrying the name of Christ into the most intellectual regions of the ancient world. He would not be listened to by his own countrymen, whom he so tenderly loved, in Jerusalem and the Holy Land, but his heart was the heart of an Apostle, and our Lord had already told him that his mission was to the Gentiles.

Still St. Paul was too dependent on the direct guidance of God, which never failed him, to take so great a step on his own authority. He waited for a Divine intimation, and at last it came. “A vision was shown to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying, Pass over into Macedonia, and help us!” Many of the holy writers on this passage consider this man of Macedonia to have been the Guardian Angel of that country, anxious for the immense benefit which would follow to it from the presence and work of the great Apostle. It is at least certain that the vision was one of those of which the saints tell us that they carry with them the assurance of their own truth and Divine origin—for St. Paul, who had in such large measure the gift of discernment and prudence, did not hesitate to act upon it at once, for it is a rule with such Divine intimations that they are to be closed with without delay. As soon as he had seen the vision, “immediately we sought to

go into Macedonia, being assured that God had called us to preach the Gospel to them." Here, for the first time, we come across the use of the first person in St. Luke's narrative, and it is obvious that we must consider this as signifying that the Evangelist had now joined the company which was about to pass into Europe for the propagation of the faith. It would divert us from our more immediate purpose, if we were now to dwell at any length on the character and antecedents of one to whom the Church is so much indebted as St. Luke. He was an earnest and most powerful preacher of the Gospel, and had probably every qualification for the Apostolic office, apart from the peculiar services which he was able to render to St. Paul as a physician. For it must be remembered that St. Paul, like so many of the great instruments of God in the Church, was a man of broken health, and he seems to have had a particular weakness of the eyes, which at times made him almost blind. The addition of St. Luke made up the party of missionaries, as we should call them, to four, and it is probable that three at least of the party were priests,—and, in those early times, the episcopal dignity was very usually united to the priesthood. St. Timothy is the only one about whom there can be any doubt, though it is probable that he also had received ordination when he joined St. Paul.\*

The little party therefore embarked at Troas, and had a very favourable run across the upper waters of the *Ægean* to Neapolis, the port of Philippi. They reached Neapolis in two days. Neapolis was the eastern terminus, as we should say, of the great *Egnatian way*, the Roman road through Macedonia, connecting Italy with the East. Macedonia, under the Romans, formed four distinct divisions, which were so far separated from each other by the jealous policy of the conquerors, that there was but little intercourse between them. Intermarriage was not allowed between the inhabitants of one and the other. Three of

\* Details of this kind are ordinarily omitted by St. Luke.

these divisions are mentioned in this journey of St. Paul, being the first, second, and third, which succeeded each other as the traveller proceeded westward from Neapolis. The fourth was in the interior, lying to the north of the second and third, and this St. Paul did not on this occasion visit. The Romans, so careful to break up national combinations, did not at all object to allowing large measures of municipal freedom and self-government to cities and provinces, and in this manner they succeeded in maintaining the peace of their Empire at the cost of an army which would be considered in modern times quite inadequate to secure the tranquillity of a single European kingdom.

The destination of the Apostolic party was evidently the chief city in each of the great divisions of Macedonia. They did not stay at Neapolis. It lay at a distance of eight miles from Philippi, now the capital of the district, and a city highly favoured by the Empire, out of grateful remembrance of the victory over Brutus and Cassius which had left Antony and Octavianus the masters of the world, some ninety years before the time of which we are speaking. Thither then the steps of the little band of Apostles were bent. The road has been carefully traced by modern writers, and is said to command a magnificent view at the spot where it passes over the heights of Mount Pangæus, and opens the prospect of the rich valley of Drama. We need not linger on the physical aspects of the country, the chief interest of which to us is the space which it filled in the Apostolic heart of the great servant of God whose steps we are trying to trace. Nor need we describe the physical features of Philippi itself, the scene of the famous battle, which had been colonized afterwards by some of the hardy troops of the conquering generals, and made a Roman colony with the *jus Italicum*, a *jus* which involved the exemption from taxes, and conferred other privileges on the inhabitants. These were in great part of Roman or Italian descent, while the lower



classes, here as elsewhere, would be Greeks and Macedonians.

We shall have to return to Philippi later on in the course of these papers on St. Paul, but, though the Church now founded at Philippi had always a great hold on his heart, and regarded him with a singular affection, it was not at this time the scene of any long labours on his part. It was his rule, faithfully followed amid much discouragement and ingratitude, to address himself in the first instance everywhere to the Jewish colonies, which, by the good providence of God had been scattered so thickly over the length and breadth of the Roman Empire in the centuries preceding the advent of our Lord, as if for the purpose of preparing the way for the preaching of the Gospel Kingdom. Nor can there be any doubt that this counsel of God was productive of immense results of benefit to the heathen world, although the Jews themselves were in so many cases the opponents and persecutors of the Apostles, instead of their assistants. Such is the providence of God with many a heretic or schismatic in the present day—his teaching prepares the hearts of others for the reception of the Catholic truth, which yet he himself, for personal reasons, does not embrace, and which he even denounces and opposes when it comes near to the small circle over which his influence extends. The Jewish synagogues, with their proselytes, served the same purpose in the spread of the Gospel, as many of the Ritualistic and High Church teachers and congregations of the present day in England, with respect to the propagation of Catholicism.

In pursuance of this rule of the Apostolic ministry, St. Paul and his friends began their work in Macedonia with the small Jewish colony in Philippi itself. It seems there was not here a formally established Synagogue, in which the Apostles would have preached if they could. Perhaps the Jewish community was not large, perhaps there was some peculiar intolerance about the town and its colonists which made it difficult for the Jews to obtain the

concessions which they enjoyed elsewhere. The place of meeting for the Jews was what was called a *Proseucha*, or prayer-house, and it was outside the walls of the city, by the river side. The suburbs of the city stretched, it would seem, some considerable distance towards the River Gangas, or Gangites, the river which had divided the hostile armies at the time of the great battle. The river's bank was a convenient spot for the prayer-meetings of the Jews, as their services were accompanied by frequent ablutions. This *Proseucha*, therefore, by the side of the river, which now bears the name of Bournabachi, was the first scene of the Apostle's teaching in Macedonia.

"On the Sabbath days," says St. Luke, "we went forth without the gate by a riverside, where it seemed that there was prayer"—or a place for prayer—"and sitting down we spoke to the women that were assembled." It seems, therefore, to have been a small meeting, and may have been accidentally a meeting at which the women met by themselves, the men assembling at another time. Thus it happened that the first notable convert of St. Paul in Europe was a woman. She was apparently a person of some substance. "A certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear, whose heart the Lord opened to attend to those things which were said by Paul." It does not seem to have been a formal sermon, perhaps it was little more than conversation, one Apostle speaking to one little group, another to another. At all events this was the beginning of the famous Philipian Church.

The description of Lydia as "one that worshipped God" means that she was a Gentile, and had become a proselyte to Judaism. She was a stranger who had settled in Philippi, and went by the name of her country, "The Lydian." The Lydian cities were famous for their purple dyes as far back as the time of Homer. This lady was a person of capital and had a household of her own. She became the first Christian in Philippi, and persuaded her whole family to

follow her example. She did more. She insisted on becoming the hostess of St. Paul and all his party. He was accustomed to live in lodgings of his own, or at least where he might practise his trade and so support himself. But in this instance he was obliged to yield the importunities of the good Lydia. "When she was baptized and her household, she besought us, saying, If you have judged me to be faithful to the Lord, come into my house and abide there; and she constrained us."

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## CHAPTER II.

### EXPULSION FROM PHILIPPI.

ST. LUKE does not linger over the details of the foundation of the Philippian Church. We are not told how long it was that the Apostles remained in the city unhindered. We are only told the strange incident which led to their departure. This time, at all events, it was not from the Jews that the persecution came. St. Luke tells us that on the road which the preachers used to pass along on their way to the place of prayer, they had to go near the dwelling or station of a certain girl who was possessed by a devil. "She had," he says "a pythonical spirit," that is, a spirit of divination. And she brought to her masters much gain by "divining." She was, it seems, a slave, and was well known as what we should in our times call a medium. The Pagan mind was, and is, infinitely superstitious, and never is there a population to be found that does not follow the true religion, which is not at the same time greatly given to the desire of seeking by unlawful means the knowledge of the distant or of the future. It is this same curiosity which fills the pockets of the modern Spiritualists, as it filled at Philippi the pockets of the masters of this poor girl. Another strange phenomenon which meets us over and over again in the history of delusions, is the eagerness of the devils and their instru-

ments to mix themselves up with the propagation of the true faith. We find this constantly in the life of our Lord, Who would never allow the devils to proclaim Who He was—for this reason, as it seems, among others, that the devil is not to be accepted as a witness to the truth of God. It seems as if our Lord would never allow the devils even to speak the truth. So it came about that this poor medium, as we call her, was always excited by the presence of the Apostles, as many such persons nowadays are by the presence of priests, or of some sacred thing like a relic of the Cross. "This same following Paul and us, cried out, saying, These men are the servants of the Most High God, who preach unto you the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour."

It might have been thought that so marvellous an exercise of supernatural power would have brought those who knew most about the girl and her spirit to the feet of the Apostles. It was not so, however. Nothing is more deeply rooted in the human heart than the love of money, and here were all the resources of wealth which this girl had furnished to her owners, destroyed at one word. The spirit was gone, and they had not the skill or wit to attempt to keep up the imposture without him. They turned savagely on the teacher who had shown that by his word he could chase the devil away. In the true Roman way, they used the law, or rather, they abused it, against the obnoxious Apostles. "Apprehending Paul and Silas, they brought them into the Forum to the Rulers." The little colony was a miniature resemblance of Rome, with its small senate or council, and its duumviri, answering to the consuls, to administer justice. The Greek word for these "duumviri" is that which St. Luke used, and which properly signifies a military commander.

The story of the outrage on St. Paul and his companion, St. Silas, is told at length by St. Luke. The accusation

made against them was skilfully made to turn on their foreign origin and on the Roman character of the city which was the great pride of the Philippians. "These men disturb our city, being Jews ; and preach a fashion which it is not lawful for us to receive nor observe, being Romans." The law appealed to was that by which it was forbidden to introduce new religions into Rome. The Romans were most tolerant of the religions of the subject countries, as is shown by their large toleration even of the Jewish religion. But they did not allow new religions to be brought in for themselves, though the colonists of Philippi were probably in practice far more severe in their application of the law on this occasion than the Romans themselves would have been. The object of the accusers of the Apostles was to revenge themselves on the destroyers of their gain. The populace, however, must have been stirred up against the accused by some other incentives, and probably they thought it a fine occasion for showing their value for their privileges as Roman citizens. Though their excitement is not easily to be accounted for except by that instinctive hatred of truth and purity which is so constantly found in large bodies of worldly minded and sensual men. But the spirit, who had been driven out of the girl, was now active among them.

The whole story of these magistrates would admit, in the hands of a genius like that which drew the picture of the famous Messrs. Dogberry and Verges, of being worked up in a manner which would make the details sufficiently ludicrous. It was just about this time, probably, known in Philippi, that the Emperor Claudius had issued an edict banishing all Jews from Rome, on account of their turbulent character, and these self-important officials of the little provincial town, which had been raised to a dignity it did not deserve by the favour of the conquerors of Brutus and Cassius, were no doubt full of the thought how they might show their zeal for the Empire by putting down men who belonged to the same obnoxious race, though it was quite

evident that their real crime lay in their interference with the gains of the owners of the girl. It was not an every day matter for a duumvir of Philippi to have to assert the inexorable purity of the Roman religion. It was a grand occasion of showing the majesty of the imperial race, as represented by the municipal worthies who held office for the current year at Philippi. These magistrates, very possibly, had actually the fasces carried before them, as if they had been the great officers of Rome itself; but, if we are to take literally the words of St. Luke, they showed their zeal by the very undignified proceeding of stripping the clothes off the backs of the Apostles with their own hands, before the infliction of the punishment which their resentment dictated. They ordered summary punishment of a disgraceful sort, which was hallowed to St. Paul and to all Christians, by its having been inflicted on our Lord Himself. "The people ran together against them, and the magistrates, rending off their clothes, commanded them to be beaten with rods." That is, the magistrates either stripped them themselves, as has been said, or ordered them to be stripped to the waist, and scourged. This was illegal, for Paul and Silas were Roman citizens, as well as the Philippians, and they had not been tried and condemned of any crime. At a later date, when it was for the glory of God that he should not allow himself so to be treated, St. Paul stopped an execution of this kind by remarking to the centurion that he was a Roman citizen. On the present occasion, he thought it best to endure the pain and disgrace, in the same spirit in which his brother Apostles had submitted to the scourging inflicted on them by the high priests at Jerusalem, "rejoicing that they had been counted worthy to suffer reproach for the name of Jesus."\* St. Paul would no doubt consider his unjust and painful punishment as a sacrifice which might bring down a blessing upon his labours, and that it was a good beginning of his work

\* Acts v. 41; xxii. 25.

in Macedonia that it was at once marked by the Cross.

After the scourging came the imprisonment,—for the accused had not yet been tried. “When they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.” That is, they spoke in such a way as to suggest to him the strictest kind of confinement in his power. “Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.” The horrors of this inner prison need not be described. It was a dungeon of the worst kind, without light or air. St. Paul and St. Silas had their share, on this occasion, of that ineffable gladness and consolation which God so often imparts to those who are suffering much for His sake. When midnight came, they could only sing praises to God and pray. It was an Apostolic anticipation of the midnight praise of the Church. “And they that were in the prison heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed ; and the keeper of the prison awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had fled, but Paul cried out with a loud voice, saying, Do thyself no harm, for we are all here.”

We are not able in this place, where we are but laying the foundations of a short commentary illustrative of St. Paul's character, to go into all the interesting questions which are suggested by this wonderful story. It is clear that the poor gaoler, whose case has been made so much of by religionists of a certain class, was prepared to believe very great things about the power of his prisoners, and he may well have heard of the case of the girl who had been dispossessed by St. Paul. The earthquake and the assurance that all his prisoners were safe struck him with fresh astonishment, and he now went to the Apostles ready

to accept them as messengers from Heaven. "Then calling for lights, he went in" to the dark and noisome dungeon in which the Apostles were, "and trembling, fell down at the feet of Paul and Silas. And bringing them out into a place of comparative comfort and decency, he said, Masters, what must I do to be saved? But they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house. And they preached the word of the Lord to him, and unto all that were in his house. And he taking them the same hour of the night, washed their stripes, and himself was baptized and all his house immediately. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God." This narrative was therefore necessary, not only for the explanation of the departure of the Apostles from Philippi, but also as the account of the first great success of the Apostolic teaching in that city.

The issue of the imprisonment of the Apostles is added by St. Luke. The magistrates had passed beyond their powers, and there was a pro-consul not far off, at Thessalonica, who might easily be induced to call them to a strict account. The ill-timed valour which had spent itself in the safe exploit of scourging two unresisting strangers began now to give way to sober reflection and alarm. They had ministered to the revenge of the owners of the divining girl, but now they had to screen themselves for their violation of the law. The best way they saw out of the trouble was to let the prisoners free. "When the day was gone the magistrates sent the serjeants," some inferior officers of police, "saying, Let those men go." No doubt they expected that their sudden clemency would be welcomed with joy and gratitude. The good gaoler was delighted, but he did not fully understand St. Paul. "And the keeper of the prison told these words to Paul, The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said to them," that is, to the messengers of the magistrates, "They have



beaten us publicly, uncondemned, men that are Romans, and have cast us into prison, and now do they thrust us out privately? Not so, but let them come and let us out themselves. And the serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans; and coming, they besought them, and bringing them out, they desired them to depart out of the city. And they went out of the prison and entered into the house of Lydia, and having seen the brethren they comforted them and departed."

It may seem as if it might have been politic for the Apostles to remain and brave whatever storm might arise after these incidents. The victory had virtually been on their side. Were these wisemen of duumviri to have the power of stopping the preaching of the Gospel? It is so, however, in history. Very foolish and very insignificant persons have often the power to hinder an immense amount of good, whether from within the Church or from without, and this is especially the case when they are vested with authority. It was better to yield than to maintain a war against the petty dignitaries of a place like Philippi. Moreover, it is by no means unlikely that the little community derived a sort of protection from the illegal outrage which had been committed on the Apostles. The magistrates were at any moment liable to an accusation for their misconduct, and persons in their position did not always violate the law with impunity. No direct mention is made in the narrative of any one as having been left in care of the rising Church. But it seems likely that we must take the language of St. Luke as guiding us to the fact as to his presence with or absence from the Apostles. As when he uses the first person, we conclude that he was with St. Paul, so when he uses the third person we conclude that he was not with St. Paul. It seems likely, then, that he was left by St. Paul at Philippi, to consolidate and guide the newly founded Church. It gives us a fresh interest in that famous

Church, to think that it was now for several months under the personal superintendence of the third Evangelist.

The departure of the Apostles from Philippi was strictly in accordance with our Lord's precept and example. He had not only told the Apostles, in His famous charge, which St. Matthew has preserved to us in his tenth chapter, "When they shall persecute you in one city, flee into another. Amen, I say to you, you shall not finish all the cities of Israel till the Son of Man come," but He had also spent a considerable part of His own Apostolic career in retiring from one spot after another, in consequence of the hostility which dogged His footsteps. The temper which is nourished by persecution is not a temper which can easily be changed into that which is ready to receive the Gospel, and the time of the Apostolic missionary is so short, that he cannot afford to waste it. Thus it was that, within a few weeks of his landing at Neapolis, St. Paul found himself already on the way to Thessalonica, the capital of the second division of Macedonia. And we are able to turn our attention to the foundation of that Church which, of all taught by him, was the first to receive one of those Epistles which are to be our chief study.

H. J. C.

## CHRISTIANITY IN MADAGASCAR.

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IN a translation which has been kindly forwarded to us, of a letter or article published by Père Caussez, S.J., in *La Malle*, September 9, 1880, "Isle de la Réunion," we find a detailed history of the rise and progress of the Protestant State Church established in the island, and a description of that kind of Christianity which is being taught to the people. The value and seasonableness of such a statement are shown by the zealous missionary himself, when he quotes a letter written by Mr. Louis Street, an American Quaker, working for ten years under the direction of and in full harmony with ministers of the London Missionary Society, which bears date August 10, 1877, and subsequently appeared in the *English Independent*. Father Caussez also refers to an extract from the *Natal Colonist*, which has been copied into and commented on by the English newspapers, and accuses the French Catholic missionaries of being the true religious despots and persecutors; and, in a supplementary note he cites the following words of a very recent and authoritative publication of the Church Missionary Society, entitled, *Ten Years' Review from 1870 to 1880*: "It is false to say that we foster the connection of Church and State in Madagascar, or that we have sacrificed our principles to mere expediency." Another passage in the same *Review* speaks of the "intrigues of the Jesuits," and states that "in the Bétsiléo province, Protestant scholars were way-laid and severely beaten, while passing on the highway in front of the premises of the Catholic mission; the priests

having previously supplied their teachers and followers with sticks. Pastors were threatened, Protestant teachers were taken, bound, and confined on the premises of the Jesuit mission by the priests, churches were forcibly entered, and a reign of terror prevailed all over the southern Betsiléo. . . . Bribes to scholars and teachers are yet given by the Jesuits." We all know how ill-will is fomented, and how false reports are circulated of similar acts of violence in our own country, but the good Father wisely shows the absurdity of the tale by simply pointing to the account, of the strong-handed despotism of the State Church, given by himself from authentic sources. These trustworthy and unquestionable sources are severally headed, *Brief Review of the London Missionary Society Mission in Madagascar from 1861—1870*; the *London Missionary Society Report of the Imérina District*, published in 1877, and the Letter of Mr. Louis Street, above mentioned.

We do not require to dwell, with Father Causseque, on the facts of the acceptance by the Churches of Antananarivo of the present system of the State Church, nor on the manner in which they expressed this acceptance by making a geographical division of the district of Imérina, according to which the chapels in the country were placed under the jurisdiction of the nine churches of the capital city. This was done at the "Congregational Union Meeting," held on December 16, 1868. Although the head-station of each of these divisions or dioceses is under the management of a missionary of the London Society, it is by no means independent, for Mr. Street explains that the State Church is ruled by an oligarchy called *the palace church*, the sole metropolitan diocese on which all others depend, and itself established entirely independently of the Protestant missionaries, and exclusively conducted by Malagasy or native preachers. This position is likewise virtually acknowledged by the Rev. James Sibree, jun., of the London Missionary Society, in his recent book on *The Great African Island*, when he writes that in April, 1868,

on the accession of Queen Rànavàlona the Second, the advisers of the Sovereign, perceiving that Christianity was becoming an element to be no longer ignored, "therefore resolved to put themselves at the head of the new movement, and not allow such a mighty influence to be altogether independent of the State." Mr. Sibree might have omitted the word "altogether," when we come to know how thoroughly the Queen has secured that object, and what was the nature of her "decisive measures in favour of the once proscribed religion," as the Protestant writer so delicately puts it.

Father Causseque gives the translation of a diploma of appointment received by each teacher or evangelist on going to his charge. "I, Rànavàlomanjaka, Queen of Madagascar, have accepted the man chosen by, &c., to go and preach the Word of God, according to the command of Jesus Christ, written in Mark xvi. 15, &c., Go ye into all, &c. And therefore I, Queen of Madagascar, and the church committee of the palace, and the church committee of, &c., have all given money to found a Malagasy Society, in the interests of you who go forth to teach and preach the Gospel of Jesus Christ. And so I, &c., give the following instructions to you who are about to go forth.

"I. Depart, then ; but if instead of teaching truly the Word of God and extending the Kingdom of Jesus Christ according to the Holy Scriptures you were to do other things, or were to teach what is not in accordance with the Divine writings, remember that Jesus Christ has said in Luke xvii. 2, It were better to have a millstone, &c. Forward, then, and acquit yourselves worthy of this mission for fear the words of Jesus Christ be applicable to you : Cast into outer darkness, &c.

"II. And I also declare unto you that if, instead of accomplishing this useful work of teaching, according to the above instructions, you were to impose upon my people with the object of increasing your own fortune,

especially if you were to incite them to do wrong or violate the laws of my kingdom, I shall treat you as a criminal and condemned man, for my kingdom is not a kingdom that I give up to fools, but a kingdom that I have built up in the Lord. . . .

“And may God help you to accomplish perfectly the good works of Jesus Christ, for which your Church committee has chosen you. May the Lord bless you and protect you. May the Lord make His face to shine upon you and have mercy upon you. May the Lord lift up His countenance upon you, and give you His aid to you and to all who will be taught by you; the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost. Amen.”

Here follows the Queen's seal, and the attestation of the Prime Minister.

But in 1877 the action of this royal lady and most supreme head of the Church was still more despotic, and, in the words of Mr. Street himself, “has so encroached upon the ground of the London Missionary Society's missionaries as to completely take the matter out of their hands.” The ten students then appointed from the theological institution by the palace church to be placed out in the most populous centres, received their charge from the Government, were supported by the palace church, employed by the Government and sent in their reports to it, and were wholly under its jurisdiction. Thus it has set aside the presentation of candidates for its acceptance. How far the State can ignore the further rights of the Church we see by the following instance. A native worshipper of a certain idol, hearing that all idols were to be burnt and that God alone was to be worshipped, came and announced to the Catholic priest his desire to attend his church for instruction. But the next day a messenger from the chief officers of the city came to this uninstructed heathen and said: “This is the order of the Queen, build a chapel in your village, and you shall be

the bishop in charge of it." Thus was formed a new State church. In every large village chiefs, responsible to the Government, consider it their duty to see that all the people go to chapel. One of these officials of the State has three wives, and has only the faintest idea of what Christianity is; such is the state in my district, confesses a Protestant missionary. It is true there has been a large apparent spread of Christianity, but what does the official report of 1871 own with sorrow? "We must frankly admit that the rapid development of nominal Christianity during the reign of the present Queen is in a great part due to the influence of the Government."

Father Causseque certainly proves a strong point of inconsistency against the body of religionists known in England as Independents, when he shows it to be, from their own annals and declarations, an historical fact that they accepted and helped to consolidate, not only a compound rule in spirituals of Church and State, but such a division of power as crushed their independency under the iron domination of the State. Whether they plead necessity or expediency, the motive was to maintain a Protestant hold over the country, not without thought of political and national interests, and the unhappy result is the sacrifice of the real evangelization of the island. We have read above that it was the Independent or Congregational Union which at once entered into full harmonious action with the invitation of the State, if it did not itself suggest that offer, and promptly accepted all its terms. No wonder then that we are further told: "Up to the present time, the Malagasy Government has never had, and never would have, any other official teachers. The Independents alone have had charge of the Government schools, whether in the palace or outside; all the Malagasy employed in the State Church, whether teachers or pastors, evangelists or preachers, have been pupils from the schools of the Independents; all books, whether school-books or prayer-books, come from the presses of the

Independents or their colleagues, amongst whom are the Quakers. And when a levy of preachers was held in 1869, the London Missionary Society missionaries were assembled in council at the house of the Prime Minister. Such meetings were repeated, and collections were ordered to be made to obtain necessary funds for the future missionary work thus organized. The Independents have never protested against the State domination, though a single voice has here or there been heard, but continue up to the present time to act in complete concert with it. Their willing complicity with a condition of things which subverts their own first principles is evidenced in their presence in large numbers, at the opening of a new Chapel-Royal in 1880, after a twelve years' exclusion from the previous building, and this though the terms in which they were invited were sufficiently humiliating and ungracious. "The Prime Minister, in consideration of the friendly relations existing between the foreigners in Madagascar and the Government, sent word to them that those who would like to assist at the opening of the Stone Chapel, might do so." The Catholic priests were invited in the same way, but declined of course to attend.

Before considering the attitude of the missionaries toward the Catholic Church, let us see to what extent they have, by their own confession, succeeded in Christianizing the country. "A vast proportion," writes Mr. Sibree, "of the new converts in 1869 were only Christians because the Government favoured Christianity, and would have probably become Roman Catholics or even Mohammedans with almost equal readiness had their rulers favoured those forms of religion." After enumerating as proofs of more recent advance in the blessings of Christianity, the better clothing of the people in connection with morality, their improved social habits and feelings with regard to polygamy and divorce, the observance of the Sabbath, greater temperance, mitigation of punishments, amelioration of warlike tendencies, though much in these points remains

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to be desired, he comes to the really crucial test of spiritual influence, and here finds greater difficulty in speaking. We have even still "the very large proportion who can be considered as Christians only in name." Amongst the best "there is remarkably little depth of feeling or emotion, as shown either in a feeling of guilt before God, sorrow for sin, earnestness in seeking salvation, or joy in a sense of pardon and believing in Christ." A harsh judgment on this failure is deprecated upon the singular and most indefensible ground that fervour was not to be expected from first converts, and that the cherishing sunshine of peace is unfavourable for the sowing of the seed of truth in the heart; though our Lord Himself prepared the way for His coming by ordaining a universal peace over the earth. Who ever heard before of "the very triumph of the truth being its especial embarrassment"?

Mr. Sibree's own language explains the failure when he discloses what kind of Christianity his co-religionists have endeavoured to force upon a race in many respects ripe to receive the teaching of the true Church. After presenting to his readers a strange caricature of the observances of the early Church, he pretends to find in the tendencies of the Malagasy converts quite a wonderful correspondence. Yet he also finds in the Malagasy mind a fertile soil for the growth of superstitious practices. He is so un-Christian in consequence as to dare to say, "I have often seriously debated whether it would not be best to defer for a considerable time the introduction both of Baptism and the Lord's Supper until the people's mind have been further enlightened, and some groundwork of knowledge laid down." And he would teach as parts of this desirable knowledge, that it was simple superstition to hesitate to throw out as common the water used for so holy a purpose as baptizing, that the elements in their supposed Sacrament of the Lord's Supper should not be carried to the houses of the sick lest there might be supposed to be any mysterious virtue in them, instead of the simple ordi-

nance of remembrance and spiritual communion, and that the habit of the people to fast before receiving Communion was not to be tolerated as an utterly Romish and Ritualistic idea." Alas, for the people that are being by "a firm discipline" driven from those first Catholic instincts which the Holy Spirit of God plants in their souls in their earliest dawning perceptions of what faith in Jesus Christ should lead to.

To come now to the last head we would touch on. After all that has been said, it is manifestly absurd to imagine that the Catholic priests even try to be persecutors and despots; as Father Caussègue observes, the *à priori* argument might be taken as settling the matter. The good Father wisely goes on to prove from numerous examples what persecutions Catholics have to endure at the hands of those who have full power and equal will to persecute. Mr. Street himself, the Quaker fellow-worker with the Independents, gives out the text, "In certain features," he says, "the State Church of Madagascar is less tolerant than that of Turkey." His, not ours, is the complimentary comparison. "The Government," he adds, "is professedly Christian. Chapels have been erected in every considerable village—the children are forced into the schools, their parents into the chapels, and if we have not Christianity at the point of the bayonet, we have that which is nearly approaching it." Again, how different in tone is another missionary's description of the reality, from Mr. Sibree's rose-colour picture, in which he portrays the unfettered zeal of the London Missionary Society, anxious only to make the native Church self-supporting and self-manned. His *confrère* writes: "It is evident that not only our movements, but also our preaching and teaching are under Government control. . . . I have frequently thought that what we are expected to teach is not the Gospel of Jesus Christ according to the New Testament, but the gospel according to the Prime Minister. The unfortunate Bétsiléo are driven to our mission school,

they are compelled to build churches they don't want, and are beaten if they seem disinclined to build them. They are driven to Sunday services by their chiefs, like so many sheep." Yet another confesses, "I go to the church with the Governor in company with other big men, soldiers bearing swords and spears marching before. It was the conqueror going to worship with the conquered." With such principles of persecution as these, how naturally it follows that as even Mr. Street tells us, "the Church within the palace has interfered with the liberty of foreign missionaries, the congregation being directed to disperse if such should appear in the pulpit as had incurred the displeasure of the Prime Minister."

Father Caussègue shows how these principles are applied to the Catholic priest, the dreaded antagonist of the State Church: "One Sunday, in a village about three miles from Antanànarivo, I was quietly catechizing about a hundred persons, whom I had collected together in a Malagasy hut, when all of a sudden my audience, as if seized with a sudden panic, got up and made a rush for the only two openings in the house, one door and a window. Then I saw coming in an important looking personage followed by about fifteen men: this was the leader of prayers in the State Church, with his staff of officers. With suppressed anger he exclaimed, 'So, please you sir, you have come here without being sent for by the people. The owner of this house did not consult us before sending for you. Now, I give you notice that we shall pull it down to-morrow, for it belongs to a man who is a criminal.'" The official had erred, it seems, a little in zeal by attacking a European protected by treaties, and was therefore told henceforth to confine his despotism to the Malagasy themselves. In Madagascar the same man is both schoolmaster and minister. On Sunday he is busy "breaking bread," which indeed may be yams, manioc, &c., to numbers of communicants, in the capacity of their clergyman. On Monday, perhaps, he passes along more

humbly dressed, for he is in charge of a body of workmen employed in the service of the Queen. On Tuesday he may be transformed into a regimental officer, with military coat and stripes, for it is a review day. On the next day he is, very likely, superintending and actually teaching in a school, and directing what books alone the scholars may read.

About three years ago a scheme was organized by which all the children of the country were enrolled as Protestants, and this has led to endless tyranny and persecution. The Independents had formally asked for compulsory education, and since then, as Mr. Street owns, "matters have been going from bad to worse." Amongst the measures passed was one "prohibiting the withdrawal of scholars for other than satisfactory reasons." At the same time the ministers and teachers were ordered to take down the names of the scholars in each village, and they were to be punished if their lists were not complete in every detail required. It was to be expected that these lists, which could neither be controlled nor examined, were used against the Catholic priest as indicating in the case of every child an accomplished fact, and a barrier both irremovable and insurmountable. The young are often thus registered without the knowledge of their parents, and no distinction is made of sex or even age. Parents complain in vain; those registered by a minister are not permitted to leave his school, while all who can be found are dragged into it. Thus to Ambohibeloma, in the district of Imérina, two Independents, clergyman and schoolmaster, drew in all the children from the neighbourhood round, though it had been Christianized by a Catholic missionary. And when a small school had been opened again at the request of one or two of the more resolute inhabitants, the schoolmaster invaded it with a stick in his hand, the minister sitting astride the window-sill and encouraging him the while; the pupils were threatened, and the priest insulted both inside and outside his own house.

The only result of reference to the Minister for Foreign Affairs was an attempt at amicable arrangement, and this order from the Queen's officials: "Let each one remain where he is, and each master attend to his own adherents," under colour of which all the pupils of the priest were obliged to go back to the schools of the Independents, where they were supposed to be registered. A petition to the Queen was intercepted on its way.

Two young men from Bétasiléo were actually beaten merely because they had left the Independent to go to the Catholic school; they were let alone, and their beating passed over in silence. Another had been similarly treated and much injured, he boldly complained to the Governor of Bétasiléo that the pupils of the English used to fall upon and beat the Catholic children, and had so cruelly assaulted women about to become mothers that their unborn babes had been killed. As he left the Governor's palace this young man himself was again assailed by Protestant scholars, was thrashed and kicked by them, and had his clothes and scapular torn off his back. When the English missionary found him groaning and almost insensible, he immediately asked him what school he had attended, and on learning that five years previously he had been registered under an Independent, only replied, "Put him in irons, bind him hand and foot, for he is one of our scholars." And he was gagged and bound accordingly with such violence that he fell into a swoon, which lasted from five on Wednesday evening to four o'clock on Thursday afternoon. On hearing this tale of persecution, the utmost to be obtained from the Prime Minister was the simple leave to study where he liked; the missionary's punishment consisted in his being promoted to a higher grade, an opportunity for exercising wider and more merciless despotism which he has by no means neglected.

Between the lines of Mr. Sibree's judiciously worded sentences we can read enough to warrant our citing them as an ample confirmation of the truth of Father Causseque's

narrative. To this end one passage will suffice, as it speaks volumes: "Normal and training schools in the capitals of both Imérina and Bétsiléô have already supplied the most important towns and villages with well-trained teachers, and it may be hoped that eventually every village will have one to instruct its children. And although in the more ignorant districts there is still much suspicion among the people as to the ultimate design in obliging their children to attend school, the Government has put strong pressure to enforce education, and has on this point wisely and rightly exercised its almost absolute authority." We cannot refrain from helping the writer to give yet wider utterance to the self-satisfaction with which, omitting mention of the next world, he anticipates at all events grand results in this: "Its action will certainly make the next generation an educated and enlightened one, and earn for it the gratitude of posterity in Madagascar, as well as the respect of European nations." We beg to differ from Mr. Sibree's verdict, so long as such a frightful system of tyranny and persecution lasts.

J. G. M'L.

## *THE PROVIDENCE OF AGEROLA.*

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### CHAPTER I.

#### THE ALBERGO DI SAN FRANCESCO.

ENGLISH travellers do not, or did not at the time at which this tale opens, usually linger long at the curious and beautiful old city of Amalfi. No one can see it without admiring it, and few can help wondering how Amalfi ever came to be a vigorous little Republic, jealous of its independence, and waging war and making peace on its own account. There seems hardly to be any room for a harbour, and yet Amalfi used to send forth its fleets. The ravines—for they seem little more—at the convergence of which the little city is placed, with its buildings all tossed about in exquisite confusion, seem hardly to leave room enough of open ground for the busy and courageous municipal life which must once have been beating there. Amalfi is a most interesting place to the Catholic visitor, on account of its famous shrine of St. Andrew and the fine Cathedral of which it forms a part. Any one who stays there for a fortnight, as was the lot of the party of English visitors with whom we are concerned, will find abundant interest in the buildings of the town, and in the many walks which he will be able to discover in the mountainous region about it.

It was on an evening in the earlier half of September, 185—, one of the last years of the reign of the last Ferdinand of Naples, and not long before the fatal Italian war of Napoleon the Third, which brought so much misery in its train, that the party of whom we are speaking were

seated in a room of the Albergo di San Francesco, overlooking the sea, with the fine line of coast which runs on towards the promontory of the Campanella on the right, discussing the manner in which the next few weeks should be spent, before returning northwards to begin their second season in Rome in the middle of October, a month very enjoyable indeed in the country parts of Italy. The point under discussion was whether they should proceed further southwards, after having seen Salerno and Pœstum, or whether they should betake themselves at once to Naples, with the intention of passing over to Ischia, and there resting till the time came for their return to Rome.

The party consisted of four persons. The middle-aged gentleman and lady, Mr. and Mrs. Leamington, had come abroad more for pleasure than for health or any other excuse, and did not mean to return to England till after the following Easter. Their son was with them, a young gentleman who had just passed through Oxford with much distinction, and was to have a year's rest after his class work before settling to anything as a profession, of which, sooth to say, he had but little need, except as an occupation. In his first years at Oxford he had been inclined, as the phrase is, "to take to the Church," but the inclination had, as time went on, evaporated. The chances seemed to be that he might read a little law, chiefly to qualify himself for the discharge of the onerous duties of a country gentleman and, later on, a magistrate. They had one other companion, Mr. Thorp, a solicitor, of about the same age with Mr. Leamington, whose schoolfellow and intimate college friend he had once been. The two had kept up their intimacy through life, though at one time it had been threatened, in consequence of the anger of Mr. Leamington at what he thought the very unreasonable step taken by Mr. Thorp in becoming a Catholic. But Leamington's anger soon cooled down, especially as it turned out that Thorp did not seem to lose much by it professionally. This had happened some few years before the time of which



we are speaking. Thorp was at the head of a good firm in London, and could afford to give himself a real holiday now and then, and he had joined his friends at Sorrento shortly before their visit to Amalfi. This is enough to make the reader sufficiently acquainted with the personages of our short tale, as far as its first scene is concerned.

The young gentleman was for pushing south. He was smitten with the idea of tracing the coast of the Gulf of Policastro, which he felt sure would be as fine as that of Salerno, and he did not care much for the threatened absence of English comforts at the inns. Indeed, he would have liked, if he had had time and a companion to suit him, to follow Mr. Lear's footsteps into the Abruzzi or Calabria. But the elder portion of the party checked Walter's enthusiasm, and Mr. Thorp decidedly discouraged the idea of his friend's wife venturing into those comparatively unknown regions. Pœstum, he said, they must all see, and then the sensible thing would be to return by La Cava to Nocera, and so on to Naples.

Pœstum, however, Mr. Thorp was not destined to see on that occasion, nor even Salerno. Before the discussion round the window had been quite terminated, the *cameriere* of the Albergo put into his hand a note without a postage stamp, which he said had just been brought by a lad from the mountain *la su*. He pointed over his shoulder to the high land which fringed the bay, along the shores of which their boat had brought them a fortnight before, from the well-known Scaricatojo, which they had reached by a path from Sorrento. The letter was in a hand which Mr. Thorp recognized, and as it was endorsed *Private*, he withdrew to his own room to con over the contents. He was not long absent, but he returned only for a moment to beckon Mr. Leamington out of the room.

"Something mysterious, mother," said Walter. "One would have thought a man would have been free from clients in an inn at Amalfi. I hope it doesn't mean that Mr. Thorp has to scamper home."

"It was not a letter by post," said the lady; "it must be some friend who is staying in the neighbourhood."

"Ah!" said Walter, "there was a strange looking gentleman in the church at Ravello, when Mr. Thorp went in by himself yesterday to see some relic or other. A gentleman and a young lady, too. He looked hard at Mr. Thorp, I noticed, but Mr. Thorp did not see him." Mr. Walter had, to say the truth, looked a little hard at the companion of the gentleman in question. She had been perfectly unconscious, however, of his attention, as he had but peeped in at the door of the church while she was saying her prayers before a side altar. The "some relic or other" of which the young man spoke so contemptuously was the famous blood of St. Pantaleon, which is preserved at Ravello, and which becomes liquid on the feasts of the saint himself, and of the Holy Cross, sometimes, as was the case in that year, remaining liquid during the entire octave. We fear Mr. Walter would have paid but slight veneration to the relic—even if he had known that it was then exposed on the altar. But the face of the girl whom he had seen in his peep into the church had made a great impression on him.

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## CHAPTER II.

### NOT QUITE A HERMIT.

"I MUST leave you for a few days, my dear Leamington," said Mr. Thorp. "You had better go on to Salerno and Poestum, and we can meet again at Nocera, at the end of the week. To-day is Tuesday."

He then told his friend the occasion of this sudden call which made him derange his plans. "You remember Wychley?"

"Wychley! who that knew him ever forgot him?" said the other. "But I thought he had vanished altogether."

I have never heard of him since he seceded. That's six or seven years ago, I think."

"Well, he did vanish. And now he lives up in these mountains, and I am to go and see him to-morrow. You must keep the secret for the present, simply because he has not told me that I may tell, But I am safe with you."

"Not even the wife of my bosom—" began Leamington.

"The wife of your bosom is as safe a lady as I know," said Mr. Thorp. "But for the present, I should like no one to know where I am going, or at least, to whom. Poor Wychley had a great deal of trouble about his poor sister and her children. I think only one was left a little time ago. Perhaps that one is gone too. They were very delicate. Well, to tell you all I know at present, he is living somewhere up here on this promontory, between this and Castellamare, he tells me it is. He is such a dear fellow, that you know how glad one must be to see him, and much more to be of use to him. He tells me he saw me yesterday at Ravello, but he did not speak, as he I knew was with a party whom he did not see. If he had seen you, he would have mentioned your name, of course. He says he has a number of business matters to settle, and perhaps my being here may even save him a journey to England. So of course I must be at his disposal."

"I should think so," said Mr. Leamington. "For a man like that, no trouble would be too great. Do you remember"—and then these good gentlemen began to rake up one old college remembrance after another, and the talk would have lasted till midnight, if Mr. Thorp had not reminded his friend that his wife and son were waiting all this time.

The arrangements for the separation of the travellers, and for their meeting again, were soon made. It was agreed that if the Leamingtons did not find Mr. Thorp at Nocera on their return from Salerno by the road which passes by La Cava, they should go to Castellamare and wait for him there. He was to make his way up the

mountainous path on a mule, or perhaps a donkey, in the course of the next morning. There is, or was, a steep road, for pedestrians and riders only, leaving Amalfi above the famous monastery of the Capuchins which commands so beautiful a view of the town and bay, and climbing along the steep cliffs without plunging far inland, until somewhere over Positano, it strikes the edge of the curious shelf-like plain of Agerola, which stretches over the very backbone, as it were, of the promontory, under the ridge of Monte Sant' Angelo, on the eastern side. In this plain, which is but a mile or two broad, if our memory serves us rightly, there are four or five very small hamlets, each with its little church and population of mountaineers and labourers. The whole plain goes by the name of Agerola. The Mr. Wychley whose name has been already mentioned, had, as it seemed to himself, discovered this romantic retreat in a tour which he had made on foot many years before the time to which our tale relates. He had noted it as a place where he should like to spend several weeks, rambling about the promontory, climbing the mountains above, making his way to these curious little towns on the sea-side, between Amalfi and the cape, which seem as you pass them in a boat to have no possible communication with anything. Some years later, when he had become a Catholic, he had had actual occasion, for purposes which will be mentioned presently, to seek a retreat where he might lie hidden for some time. He could have found this retreat as well in Brittany or Switzerland, perhaps, certainly at no great distance from England. But he remembered Agerola, and determined to settle there. It was a thoroughly hidden place, but at the same time it was in easy communication by a path with Gragnano, and then by a road with Castellamare, and Castellamare, as far as the post, or banking necessities, or the few shops which he required for the supply of his household were concerned, was almost as good for him as Naples itself.

Luckily Mr. Wychley was not in need of money; he

had a sufficient fortune at his disposal, and he was thus able to make himself master of whatever he wanted at Agerola. He bought a couple of contiguous cottages, massive little dwellings of two storeys, with the coved though almost flat roofs which are common in that part of the world. He had ground enough besides to enlarge his dwelling as he pleased, and by the time of which we are speaking he had added room to room in a rambling way, and had nothing to complain of as to the want of space. His mansion, for so it was in comparison with everything else at Agerola, except one great villa overlooking the Bay of Salerno which was not inhabited, stood on a little elevation at the very edge of the plain towards Monte Sant' Angelo, and thus looked down on the plateau itself and gained a side view of the sea also. Behind the house to the west was some rough ground, leading up to the lowest spurs of the great ridge itself. One of the little churches stood almost immediately under the house.

We must say in a few words, as our tale itself must be short, what was the occasion which drove Mr. Wychley, by no means unwillingly, to hide himself and his belongings in this out of the way place. Mr. Thorp has already mentioned that he had had trouble about his sister. This sister, who like himself had ultimately become a convert to Catholicism, had married when she was but a girl of nineteen a gentleman of whom Mr. Wychley never spoke but in terms of affection. This affectionate language, however, was the progeny of Mr. Wychley's own extremely tender charity, and would by ordinary observers have been pronounced to be extravagantly undeserved. Mr. Stone, when he fell in with Emily Wychley, was a very handsome man some eight years older than herself. He was a clergyman with a large benefice, and was supposed to belong to what is called the Broad Church party. In truth his opinions had at one time been High Church, and he had even been suspected of a Romeward tendency. After the time of the chief "secessions," however, he had

come to see that there was no alternative for a thinking man between Rome and infidelity, and he had adopted in his own case a phase of Positivism, while he still went on as a minister of the Establishment. In truth, however, it mattered little what George Stone's particular tenets were, unless they had led him on to a system which would have supplied him with guidance and the means of grace to overcome his terrible natural faults. He had been an only child, and a very spoilt child too. As time went on he developed a most violent, almost fiendish, temper, and became the plague of the life of every one who had the misfortune to be connected with him. Emily Wychley had given him her heart and her promise before she found out what sort of a man he was. He was a friend of her almost idolized brother, and that made the beginning of his suit easy to him. Poor girl! she had begun to learn what he was even before her marriage, and her life from that day forward was one continual misery. She was supported by strong religious principles, and by her brother, of whom one or two intimate friends alone knew that he would have married himself, but for the devotion which made him think he ought to live for her. Mr. Wychley had had his love story, though at the time of which we are writing there was something almost priestly in his character. How Emily Stone ever became a Catholic is one of those mysteries of grace of which no thoughtful man's experience can be entirely devoid. She became a Catholic even before her brother, and she was at once turned out of her home by her husband.

It soon became impossible for her to live within the same four seas which inclosed him; and yet this "valiant woman," to all appearance one of the gentlest and weakest of her sex, managed to get away out of England with her two children, one a girl of nine, the other a boy of seven. She had no idea of what the law might do for her, for the life of her husband, like that of other men of violent temper, was not free from other charges which might have

been fastened on him besides that of cruelty. Emily Stone simply ran away, without taking counsel either of priest or lawyer—though the Catholic priests in the neighbourhood got the credit of having hatched a nefarious plot to deprive Mr. Stone both of wife and children. Even her brother did not know what she had done or where she had gone.

Soon after this he became a Catholic himself, and managed to join her abroad. From that time to the time of her death, ten months before the time of our tale, they had lived together in great happiness, which had only once been broken when her boy died of a fever. At the time of Mr. Thorp's visit to Amalfi, Charles Wychley had been living at Agerola for five years, and since Emily's death had had no companion except his servants and his niece. Mr. Stone had long given up all attempts to regain his children, and had practically forgotten his wife, whose death had been notified to him by his brother-in-law in a manner which gave him no clue as to Charles' own place of abode. This had been easily done, as Emily had sickened suddenly during a short tour which they had been taking in the north of Italy, and had died at Milan.

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### CHAPTER III.

#### LA PROVIDENZA.

MR. THORP was highly delighted with his climb up the path which led from Amalfi to Agerola. He started early in the morning, in order to have the freshest part of the day for the ascent, and not the least pleasant element of that ascent was the attempt at conversation which he carried on with a bright clever boy of some fourteen or fifteen years of age, who was charged to show him the way and to bring back to the inn the two animals which conveyed the stranger and his light luggage. Beppo's language was thoroughly provincial, and he had some of

the quaint conversational modes of address and answer which characterizes the denizens of the promontory of which Cape Campanella forms the point. But the English gentleman managed to get on very well with his companion, who was full of legends about one or two of the Madonnas whose wayside shrines they passed as they mounted. But his great story was about a certain Neapolitan Count who had built, not many years before that time, the great villa at the edge of the plateau of Agerola, and who had not been dead very long. According to Beppo's story, he had been a great general in one of the kingdoms of the East contiguous on the British Empire in India, and he was supposed to have sold the native Prince, whose army he had organized, for a large sum of English gold, which he had brought home to spend. But besides Beppo's conversation, there was abundance of interest in the steep mountain path itself, and in the views which it continually opened of the sea and the coast. When the plateau was at last reached, the visitor was equally delighted with the retreat which his friend had chosen. He could not help thinking that winter, even there, might be unpleasant and dreary. The ragged ridge of Monte Sant' Angelo looked truly inhospitable, and he could imagine that in cold weather, with the snow lying, as it sometimes does lie, Agerola would be an uncomfortable home. At present, however, it was basking in fresh sunshine, there seemed a perpetual sea breeze, and there was a considerable amount of shade. The quiet peace of the little hamlets, clustering round the churches, was very inviting, and the people whom he met had a simple joyous air which seemed to show that they had few cares.

"Ecco la Providenza!" said Beppo, pointing to the house or small mass of rambling buildings in which, as has been said, Mr. Wychley had taken refuge. That gentleman had not given his dwelling this name in his note to Mr. Thorp, and the latter began to question Beppo as to its meaning. Beppo happened to be himself a boy

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from Agerola, who had taken service in the Albergo from which Mr. Thorp had started. Thus he was well able to tell the traveller a great deal that he wished to know. As the boy answered question after question, Thorp kept saying to himself that what he heard was exactly in keeping with his friend's character. Wychley had never taken to any profession, but he had at various times studied law, medicine, chemistry, and a whole number of practical sciences. Before he had become a Catholic, he had been a foremost man in all practical charities wherever he had lived. One of his chief hobbies had been the starting and managing of two or three "Cottage Hospitals" in various places, and to these he had given his personal services as well as his money. In his retreat at Agerola he had begun, as usual, by interesting himself in the simple needs of the peasants about, and had gradually become renowned in that remote little world as the "*Medico Inglese*." At last he had come to having a small hospital of his own, containing some half-dozen beds, which was pretty generally full. He had picked up in Naples a worthy couple of Italian servants of the better class, a man and his wife, and these he had trained to work under him in his care of the sick. The "*Providenza*" contained also half a dozen orphan children, and two old people who had no one to support them, and who preferred living among their native mountains to seeking a refuge in some Asilo in the neighbouring cities. The population of the *Providenza* was kept in very simple order by the *Signore Inglese*, though perhaps its rule was not very strict or formal. Then Beppo constantly mentioned a certain *Signorina Altezza*, whom Thorp took to be the niece of Mr. Wychley, who was now the only surviving representative of his sister. If Beppo's account could be trusted, the *Signorina Altezza* was an angel in human form. But how she came by the name of *Altezza* was far more than the stranger could divine.

The boy's account of the *Providenza* and its inmates

set Mr. Thorp musing. He was by no means surprised to be told that his old friend was making himself useful to the poor population among whom his lot, for the time, was cast. It would have been unlike Wychley if it had been otherwise. His means were sufficient, though his fortune could not be called large, and he spent very little on himself. It was a comfort to think that he' was so well employed, and that his character might give the poor peasants and their priests a good and kindly impression of Englishmen. It might serve to counteract some of the mischief that was done among them by others of his countrymen. Then the Signorina was an unexpected interest to him. He had never seen her, but he had heard of her as a high spirited, quick tempered girl some years ago, who was supposed to have quite as much of her father in her as of her mother. If she had grown up like the former! Mr. Thorp shuddered at the thought. The tiger character was wretched enough in a man—but in a woman it would approach the fiend. "She must be about eighteen or nineteen now," he said to himself. "Well, she could not have a better chance perhaps than this strange life with such an uncle as Wychley."

His musings were interrupted by his near approach to the Providenza, or rather the little eminence on which it stood. There, almost at the door of the little church, stood two figures, whom he made out to himself as Wychley and his niece.

## *LATEST NEWS FROM THE ZAMBESI.*

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THE interruption of the post during the Transvaal War has not only delayed the arrival of letters from different Fathers of the Zambesi Mission, but caused the loss of others to which reference has subsequently been made by them. Letters, however, of great interest have reached Belgium and Holland, and we have been favoured with many important facts gathered from these, as well as from other sources of information.

The chief result of the expedition made by Father Depelchin last summer is the establishment of a station at Penda-ma-Tenga, a Kafir village about fifty miles directly south of the Victoria Falls. The inhabitants, who are said to be Batongas, acknowledge the authority of Lo Bengula, and may be considered his most remote dependents. This place is excellently situated as a basis of operations in the valley of the Upper Zambesi, and it must be fairly healthy, since it has for some years been occupied by Mr. Westbeach as a trading station. Here a solid house has been constructed, which is now the residence of Father Weisskoff and Brother Vervenne, with the full approbation of Lo Bengula, under the patronage of St. Joseph. As far as can be known, no Catholic priest has ever been there before, and no Protestant missionary has succeeded in permanently fixing himself there. It is the intention to establish a strong head-quarters in this spot, in order to secure greater protection and support for such individual missionaries as will be sent still further north. Father Depelchin writes that the Fathers are gradually gaining

ground in the confidence of Lo Bengula and his people, a mark of this being that the general term of missionary is applied only to the Catholic missionaries, while others are growing in less favour. The station at Tati is still, owing to the fewness of its inhabitants, little more than a place for storing supplies, and a starting-point for taking the road to the Zambesi and to Gubuluwayo. It forms, however, an important centre in the interior, and it must be left to time to decide whether it should be changed for another part. The country of Umzila, in which there have been so much failure and calamity, was at first recommended as one highly favourable for missionary enterprize. The inhabitants were known to be well disposed, and their King to be friendly. The district was described as healthy; intercourse with Europeans was reported to be easy, besides which, as missionaries, the Fathers had the field clear for themselves; it was hoped, also, that some traces of the old faith of Monomotapa might be found to linger there. At the very time of the disastrous visit of the missionaries to Umzila's kraal, Captain Phipson Wybrandt was making his way towards it from the coast of Sofala, and was caught in the unhealthy delta of the Sabi by the rainy season in the month of November. After burying two of his companions, he himself fell a victim to the fever of the country, within four days after Father Law had breathed his last, and when only four days' journey from Umzila's residence. The last tidings of Father Law's companions bears date January 19, and was sent from Umgasi, which Brother de Sadeleer places sixty leagues north of Umzila's kraal. They were in good health, and well supplied with buffalo and rhinoceros flesh, and were able to say Mass every day.

As soon as the disaster to the others was known, orders were sent to Fathers Blanca and Engels to proceed to Sofala and endeavour to communicate with them. On the way these Fathers received every kindness from Mgr. Jolivet at Maritzberg, and also from Mr. Benningfield, to

whom they had a letter of introduction from Major-Gen. Sir Edward Strickland. Mr. Benningfield, probably the best informed man as to the country along the coast, strongly advised them to start for the interior, not from Sofala, but from Inhambane, a good deal further south, the road from that place, though more than twice as long, being easier, and the place itself more accessible, and a point of call for steamers. This gentleman put them in communication with the Portuguese authorities at Inhambane, who offered to render them most substantial service, in the supply of a guide and carriers free of all expense. But as a journey so immediately after the rainy season was not safe for Europeans, a letter was despatched under charge of two natives to learn the wishes of the Fathers at Umzila's kraal. The survivors of Captain Wybrandt's party brought word in January that no Europeans remained at the kraal. The messengers sent were not expected to return until May (last month). It is intended, if possible, to rescue them and bring them all off to recruit their health, and make preparations for recommencing this part of the mission from a new basis. Father Wehl states that, though the neighbourhood of Umzila's kraal must now be acknowledged to be very unhealthy, yet other situations at no great distance are healthy enough, while there is no reason to doubt the King's sincerity or the fidelity of his subjects: on the contrary, they showed considerable intelligence, fidelity, and goodwill, in improving a litter, and carrying a sick lay-brother a journey of many days across torrents and over mountains, with no other European eye to observe or control them.

On January 25th, the Father General received a letter from M. Charles Paiva d'Andrada, Captain of Artillery, and Military Attaché of the Portuguese Embassy in Paris, the object of which was to signify that his Government had conceded extensive privileges with relation to the development of the mines of the Lower Zambesi to a company of which he was the head. He expressed his

desire to use the influence which his position gave him in establishing missions of the Society of Jesus in that country, and especially at the points of the river, Bonga and Zumbo. The former is really the name of a Mulatto chief, who showed such good dispositions that he had allowed two of his children to be baptized. Zumbo stands at the confluence of the Loangua with the Zambesi—the furthest point at which the Portuguese exercise any regular authority, and where Livingstone saw the ruins of the church of the former missionaries of the Society, and even noticed the bell, which had been silenced for more a hundred years, still lying amongst the other relics of the past. It will be seen at once that the advantages of such a development as this of the Zambesi Mission would be very great, it would open out a new route to the Upper Zambesi in addition to that marked out from the south, and it would obtain for it the approbation and cooperation of the Portuguese Government, along the whole extent of the lower part of the river. There appears no reason to doubt that all these advantages will be secured for the Mission, by the different steps already carried to completion. Father John Baptist Dejoux, of the Province of Lyons, sailed from Naples on the 8th of March, in company with M. d'Andrada and a body of scientific men, and was very courteously received at Quilimane on the 13th of April. But he then learnt that Bonga had been slain by his own brother, and the hostilities consequent on this event barred his way for a time. With the full approbation of the Governor he turned aside to a village called Maupea, having been built by and received the name of a pious and rich Portuguese gentleman. It stands on the confluence of the Shire and Zambesi, and already contains a church and school waiting for a resident priest.

About the same time, Father Francis Autunez and Brother Antony Ferreira sailed from Lisbon on board the B. I. S. N. Co. steamer, their passages having been paid by the Portuguese Government, and the Governor of the

Colony being directed to provide for everything that they might need. Father Antony is officially appointed parish priest of Tete, on the Zambesi, by the Prelado of Mozambique, with power to give faculties to all missionaries of the Society of Jesus in the districts of Tete and Zumbo. Meanwhile, Fathers Heep and Gabriel, with Brother Dowling, were waiting at Grahamstown for further orders. They had been originally destined for Quilimane, but, owing to the war, a telegram was sent, bidding them proceed to Tati, as recruits for Father Depelchin. The wording of this telegram became mutilated, so that they considered themselves told to go to Quilimane. They did so, and found that they were much wanted, although it had been intended to delay their going, and thus admit of the arrival of a Portuguese Father before them. In consequence of the mistake the Society has therefore two Fathers at Tete, and two at Maupea, and the Mission of the Zambesi has received an unexpected extension of its field of operations, as well as a far stronger and surer hold on the country, than when it first set out. This gives good promise that it will surmount its present difficulties and repulses, and begin ere long to make its way with the people. It will thus have gained in the end, instead of losing, by the sacrifice of the lives of some of its earliest and most zealous labourers.

## RECENT PUBLICATIONS.

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*Familiar Instructions on all the Truths of Religion.* By Mgr. Ségur. Translated from the French. Vol. II. (London: Burns and Oates).—The second volume of these Instructions continues the subject of the Commandments of the Church, then passes on to Catholic ceremonies, hymns, and devotions, and after explaining certain of our Lord's miracles and parables, concludes with a selection of simple stories as illustrative of Christian virtues. Highly useful as is the explanation of the vestments and ceremonies of the Mass, and of the psalms and hymns sung during the Vesper service, the most original feature of these Instructions is contained in the sixth part, in the pious anecdotes and narratives which give greater point and attractiveness to the lessons taught, and which the instructor finds it so difficult to lay his hand upon when wanted.

*Cloister Songs, and Hymns for Children.* By Sister Mary Francis. Clare (London: Burns and Co. Dublin: M. H. Gill and Son).—The unflagging zeal and energy of this good religious has supplied us with a small volume of sacred poetry under the above title. The collection consists chiefly of hymns and metrical translations, among which the rendering of the ancient hymns of St. Colman and St. Columba has most force and character. Many of the other pieces are marked with much life and fervour, as, for instance, "The Song of the Redeemed," "The League of the Cross," a "Hymn for Advent," and those treating of the Mysteries of the Rosary.



*May Hymns.* The Music composed by John E. Moore, S.J. (London: Richard Butler, 6, Hand Court, Holborn). The exact number of seven hymns here published together suggests that the intention of Father Moore was to provide a separate hymn for each day in the week during the month of May. Although especially entitled *May Hymns*, the fact that they sing the praises of our Blessed Lady renders them equally available for use on any day throughout the year, and more particularly on the feasts of the Blessed Virgin. The words of these hymns are already well known, the melodies alone to which they are set are original. As musical compositions, the aim has been to improve somewhat upon the more familiar tunes by music which is simple and easily learnt, yet flows on gracefully and melodiously, giving, at the same time, full expression to the spirit and meaning of the words. We can pronounce them a decided success.

*The Excellences of the Congregation of the Oratory of St. Philip Neri.* Translated from the Italian and abridged by Frederick Ignatius Autrobus, of the same Congregation (London: Burns and Oates).—The work of which this is a translation was first published at Venice in 1825. Its object is to inform readers in general, and especially persons drawn towards the Congregation of the Oratory, what are the peculiar characteristics of its Institute, the particular features of its practice of the virtues of the spiritual life, and the means which it employs for the attainment of its end. The Excellences given are twelve in number, and are very fully and completely discussed.

*The Life and Letters of St. Teresa.* By Henry James Coleridge, of the Society of Jesus. Volume the First (Quarterly Series) (London: Burns and Oates).—One chief character of this Life of St. Teresa is sufficiently indicated by its title, and in the Preface Father Coleridge explains to us his motive for not restricting himself to simple biography, in the following words: "There are certain of the saints of God of whom that is pre-eminently true, which is true in a

certain measure of all those whose lives and characters are such as to present interesting subjects to the student—that is, that they are but imperfectly understood unless their own letters, as well as their more formal works, are largely used by their biographers.” Amongst these he classes St. Teresa, and this volume contains twenty-six of the Saint’s letters, which take their place in the narrative according to their proper dates, and thus do real service in illustrating her life. As St. Teresa had but slight occasion for letter-writing during the earlier years which she spent in religion, the publication of her letters will become a more marked feature in the next volume, treating of the last ten years of her life, with their many trials and troubles and increased external activity. The Saint’s autobiography makes up to a considerable extent in this volume for the absence of correspondence, and is blended with an easily-flowing narrative of incidents interspersed with anecdotes so as to maintain the interest of the reader throughout. There is probably no saint whom Protestants more frequently, and as they deem more safely, accuse of being an extravagant visionary, than St. Teresa. Some do this with feelings of unmitigated dislike and contempt, others retain, at the same time, for her a certain amount of affection and admiration, a feeling which is attributable to the fact that they have really read her life, and devoted perhaps some little care to the study of her autobiography. Even by Catholics who are hasty in their conclusions she may be numbered with the mystics, because of her frequent ecstasies, and because her spiritual writings often express in very figurative language the supernatural fruits in the soul of its intimate union with God. But the unprejudiced reader, whether Catholic or Protestant, is so constantly confronted with instances of the thoroughly business-like and practical tone of her mind, of the clearness and singleness of her spirit of devotion, of the self-sacrificing generosity of her conformity with the will of God under repeated crosses and contradictions, and of the brightness and cheerfulness

which shone forth in the union of her soul with God, and in her action towards every one with whom she came in contact, that they cannot feel themselves justified in taxing her with extravagance and unreality. This biography of St. Teresa, drawn from different sources furnished by herself, enables us to judge with singular exactness how solid her virtue was, and how perfectly free from self-assumption or self-reliance. It tends also to increase the ever fresh charm which the character of the Saint seems to exercise over us, when we read her confessions and revelations of the difficulties in herself which she had to overcome in her spiritual progress, and the love so gentle, because so full of the knowledge of human frailty, with which she points her instructions to others. When we read also that wonderful harmony in which she combined a life of sicknesses, austerities, and exterior trials of every sort, with still greater interior peace, watchfulness and activity in external work, and fullest sympathy with all the sorrows and with all that was most bright and joyous in the lot of those around her.

*The Life and Letters of St. Francis Xavier.* By Henry James Coleridge, of the Society of Jesus. Volume the First. New Edition (London: Burns and Oates).—This book is too largely known and read to require that we should do more than intimate that the present is not only a new, but a cheaper edition of the *Life and Letters of St. Francis Xavier*, of which many readers will, no doubt, be glad to avail themselves.

*The Happiness of Heaven.* By Rev. F. J. Boudreaux, S.J. (London: Burns and Oates).—We are glad to see a third and cheap edition of this much-admired little work.

*May Carols, or Ancilla Domini.* By Aubrey de Vere (London: Burns and Oates).—The name of the author is abundant guarantee for the excellence of these hymns, of which this is a third and enlarged edition.

*Chats about the Rosary; or, the Rosary familiarly explained to Children.* By Margaret Plues (London: R. Washbourne).—In these, duties are taught through the

medium of a little story founded on each of the Mysteries of the Rosary in succession. The stories are quite within the understanding and experiences of children, but we would have preferred that the description of the Mysteries themselves were limited to the simple terms of the inspired narrative, instead of being so embellished as to be a little confusing and unreal to a child's mind.

*Erin. Verses Irish and Catholic.* By the Rev. Matthew Russell, S.J. (Dublin: M. H. Gill and Son).—In this instance, again, the name of the author of these verses is their best recommendation. They are few, but very varied in subject and in style, yet they are all full of poetic feeling, and of simple and earnest vigour.

*Among the Lilies, and other Tales.* By Emily Mary Shapcote (London: Burns and Oates).—The contents of this very prettily got up little volume comprise two short allegories, a Manual of Instructions on the Rosary under the form of a story, and a very complete history of the Holy House of Loreto. The book would make a devotional and instructive present to a young person.

A fine red-lettered edition of the *Rituale Romanum* has been produced from the press of Frederick Pastet. It is published at Ratisbon, New York, and Cincinnati.

The same publisher has printed a large-sized edition of the *Officium Majoris Hebdomadæ*. In this case also the type is particularly clear and distinct.

We have received *Memoirs of a New York Doll* (New York Catholic Publication Society); also *The Workings of the Divine Will*, Gleanings from the writings of Père Caussade, S.J. Revised by a Father of the Society of Jesus. Again, an enlarged edition of *Reports on the Condition of the Peasantry of the County of Mayo* in 1880. The Meditations on the Hidden Life, which have previously appeared in these pages, are now gathered together in one small book under the title, *The Heart of Jesus of Nazareth*. They are from the pen of Mr. Weston Reay, author of *Francis Willington*.

## *INTENTION OF THE APOSTOLATE OF PRAYER FOR JULY.*

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SPIRIT OF SELF-SACRIFICE FOR ALL THE FAITHFUL.

THE defenders of the faith require not only invisible graces but also material resources. The enemy employs the arm of flesh and weapons of this earth, and puts in motion many costly engines of destruction—suborning witnesses, subsidizing newspapers, manipulating public opinion, perpetuating calumnies, procuring wicked education laws. It is a melancholy fact that evil schemes very seldom fail for want of funds. The friends of religion and order are perpetually struggling to “make ends meet,” but while they can with difficulty scrape together a few scanty offerings to carry on works of eternal value, selfish sycophants, disturbers of the peace of nations, false prophets, and impostors of all kinds and degrees, are able to wring vast sums from willing victims.

We have often in the pages of the MESSENGER spoken of the necessity of self-sacrifice. All are not called to shed their blood for Jesus Christ, but we are not worthy of the name of Christians if we are not willing to submit to some hardships, to forego some gratifications, for His sake Who loved us without counting the cost of the sacrifice. To renounce unnecessary expenditure in order to have money to spend in educating priests, in rescuing poor children from the nameless cruelties of sleek-faced proselytism, in bringing sinners within reach of reformation, and making the light of truth to shine in a darkened land—this is not heroism, but ordinary goodness. Ladies and gentlemen

who keep their money to themselves, and for every shilling which goes to God spend twenty in dress and vanity, are weak in faith, and have never realized the difference between Temporal and Eternal.

Let the prayers of our Associates in the month which contains the feast of the Precious Blood be directed to the Sacred Heart of Jesus to procure for Catholics, great and little, rich and poor, the desire to spend time and strength and money in saving souls from the well-paid agents of unbelief and sin.

Mater misericordiæ  
Tu nos ab hoste protege.

#### PRAAYER.

Sacred Heart of Jesus! through the Immaculate Heart of Mary, I offer to Thee the prayers, labours, and crosses of this day, in expiation of our offences, and for all Thy other intentions.

I offer them to Thee in particular to obtain for all Christians an increase of generosity which shall bear proportion to the ever-growing needs of the Church their mother. Make us understand, dear Lord, that, after having received all things from Thee, we cannot with justice refuse Thee anything. Amen.

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NOTICE.—The Scapular of the Apostleship of Prayer, by wearing which—for the time during which it is actually worn—any enrolled member of the Apostleship of Prayer can gain an indulgence of 100 days for every repetition, oral or mental, of the motto of the Apostleship, *Thy Kingdom come*, is commended to the piety of our Associates in the month of the Sacred Heart. They will do well to begin to wear it, and to try to bring it to the notice of as many of their fellow members as possible. It can be procured (price one penny) from the Librarian, 48, South Street, Grosvenor Square, London, W.

## THE APOSTLESHIP OF PRAYER.

### The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

JULY, 1881.

I. GENERAL INTENTION: *The spirit of self-sacrificing zeal for all the faithful.*

#### II. PARTICULAR INTENTIONS.

1. Fri. *Octave of S. John Baptist.*—COMMUNION OF REPARATION, &c.—FRIDAY OF THE SACRED HEART OF JESUS.—GENERAL COMMUNION OF THE HOLY LEAGUE.—Humility; 4,048 acts of thanksgiving.  
2. Sat. VISITATION B.V.M.—Charity; 8,361 families.  
3. SUN. *Fourth after Pentecost.*—THE MOST PRECIOUS BLOOD.—Zeal; 929 foreign missions.  
4. Mon. *S. Boniface, B.M. June 5.*—(S. J., S. Leo, P.C. June 28).—Constancy; 7,031 graces of perseverance.  
5. Tues. *S.S. Cyril and Methodius, BB.CC.*—Devotedness; 2,915 promoters.  
6. Wed. *Octave of S.S. Peter and Paul.*—Submission to the Holy See; 6,400 ecclesiastics.  
7. Thurs. *Translation of S. Thomas, B.M.*—Purity; 8,079 young women.  
8. Fri. *S. Elizabeth of Portugal, W.*—Trust in God; 8,988 parents.  
9. Sat. *S. Norbert, B.C. June 6.*—(S. J., *Prodigies of Patronage B.V.M.*).—Trust in our Blessed Lady; 13,725 various intentions.  
10. SUN. *Fifth after Pentecost.*—Courage; 7,079 young men.  
11. Mon. *S. William, B.C. June 8.*—(S. J., *S. Pulcheria, W. July 7*).—Charity towards the Holy Souls; 16,667 dead.  
12. Tues. *S. John Gualbert, Ab.*—Observance of rule; 3,224 communities.  
13. Wed. *S. Anacleto, P.M.*—Gentleness; 3,008 superiors.  
14. Thurs. *S. Bonaventure, B.C.D.*—Zeal in the cause of Christian education; 9,097 schools.  
15. Fri. *S. Swithin, B.C.*—(S. J., *B. Ignatius Azevedo and Comp., S. J., M.M.*).—Contempt of worldly vanities; 3,809 temporal concerns.

16. Sat. OUR LADY OF MOUNT CARMEL.—Ready recourse to our Blessed Lady; 5,264 First Communions.  
17. SUN. *Sixth after Pentecost.*—S. Osmond, B.C.—Assiduity in public worship; 4,628 parishes.  
18. Mon. *S. Camillus of Lellis, C.*—Activity in good works; 3,094 pious enterprises.  
19. Tues. *S. Vincent of Paul, C.*—Resignation; 3,998 afflicted persons.  
20. Wed. *S. Jerome Emilian, C.*—Christian teaching; 18,579 children.  
21. Thurs. *S. Henry, C.*—Self-sacrifice; 10,865 nuns.  
22. Fri. *S. Mary Magdalen.*—Contrition; 16,247 sinners.  
23. Sat. *S. Apollinaris, B.M.*—Fear of God; 3,110 heretics and schismatics.  
24. SUN. *Seventh after Pentecost.*—Watchfulness; 5,438 interior graces.  
25. Mon. *S. James, Ap.*—Prompt obedience; 5,262 vocations.  
26. Tues. *S. Anne, Mother of B.V.M.*—Peace and goodwill; 3,957 graces of concord.  
27. Wed. *S. John of S. Facundus, C. June 12.*—(S. J., *S. Swithin, B.C. July 15*).—Patience; 5,076 sick.  
28. Thurs. *S. Nazarius, &c., M.M.*—Meditation on God's word; 3,008 missions and retreats.  
29. Fri. *S. Martha, V.*—Generosity; 1,909 church students and novices.  
30. Sat. *S.S. John and Paul, M.M. June 26.*—(S. J., *S. Leo, P.C.D. April 11*).—Self-denial; 6,743 religious men.  
31. SUN. *Eighth after Pentecost.*—S. IGNATIUS OF LOYOLA, C.—God before all things; religious men and women driven from their convents.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the morning of the twelfth day of the month. The list of intentions should not carry, on the same leaf, any signature or address, and any letter which accompanies it should be either separate from it or easily separable. It is well to add the letters C.D. after the name of the Central Director on any envelope containing intentions.

*An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.*

Application for Diplomas of Affiliation to the Apostleship of Prayer for England, is to be made to the Rev. A. G. Knight, S.J., 111, Mount Street, Grosvenor Square, London, W.; for Ireland, to the Rev. Edward Murphy, S.J., St. Ignatius' Church, Galway. Sheets of the Living Rosary, adapted to the requirements of the Association, Tickets of Admission, Intention Sheets, large and small, and Scapulars, may be had from F. Gordon, 48, South Street, Grosvenor Square, London, W.

## *LIFE OF LADY FALKLAND.*

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### CHAPTER II.

IT is difficult to picture to ourselves the state of mind of an ardent, clever, well-read girl of fifteen, when informed that she was to be married to a man she had scarcely seen, and of whom she knew nothing except that her parents considered him a suitable match for her. But what would nowadays be thought an intolerable hardship, supposing indeed that such a stretch of parental authority was possible, was only a matter of course in the seventeenth century. Curiosity, not unmingled with some anxiety, was probably the predominating feeling of Elisabeth when this announcement was made to her. Perhaps she was glad that the husband provided for her was much older than herself, that he had spent much of his life at Court and in political and literary society, and travelled a great deal. To one of so active a turn of mind, so devoted almost from her infancy to study, and longing for greater opportunities of self-culture, this may have seemed to afford a better prospect of enjoyment, if not of happiness, than if she had been bestowed, as might easily have been the case, on some fox-hunting squire utterly unaccustomed to hold a pen or open a book. She may have wondered whether, when Sir Henry came to claim her hand, she would inspire or feel any of those emotions which, in eloquent prose or graceful verse, she had seen described in the romances and poems she had read and knew almost by heart. Dreams of mutual affection between her and

AUGUST, 1881.

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her betrothed may have passed through her mind, but if so they were soon dissipated. Sir Henry Carey took scarcely any notice of his young bride. She was not pretty, though her complexion was very fair, and, as to her mental gifts, he did not take the least trouble to find out anything about them. According to previous arrangement she was to remain a year with her parents, and only at the end of that time to assume the position and duties of a married woman. Meanwhile he lived at Court or at his father's country place. What impression he made upon her, and whether she regretted this separation, we are not informed. If it was a disappointment to Elisabeth another still more galling was in store for her. She was desired by her mother to write at stated times to her husband. We can again fancy that she must have been pleased at the prospect of this correspondence, and thought with satisfaction that he would see by her letters that the shy and silent girl he had disdained to converse with was not wholly without sense and intelligence. If so her youthful vanity, if such it should be called, experienced a crushing blow. Lady Tanfield was a very illiterate person, as can be seen by the letters she wrote in after life to her daughter. She had not the least idea of Elisabeth's power of mind, and thought it impossible she should know how to indite suitable letters to the Master of the Queen's Jewels. So she employed some one, probably a lady in reduced circumstances or the mistress of a boarding-school, to compose appropriate epistles from a newly married young woman to her absent husband. These commonplace and silly productions Lady Carey was ordered to copy word for word. This must indeed have been a severe mortification to her. Sir Henry, of course, thought the letters just what he would have expected from a girl in the school-room, and one of very limited capacity. His answers were no doubt as formal and short as possible. He seems to have been in no hurry to claim his wife from her parents, for at the end of fifteen months she was still

at Burford Priory, and then he went to Holland on some diplomatic mission.

His desire was that Elisabeth should remain with her parents till his return. He wished her to be "where she would be most content," and "he knew his own mother well," the biographer we follow significantly adds. The Dowager Lady Carey seems to have been a woman of most resolute will. Ever since her son's marriage she had endeavoured to gain possession of her daughter-in-law, but as long as he was in England did not succeed. But as soon as he was out of the country she moved heaven and earth to accomplish her purpose. What means she used is not explained; we are only told that she would accept no excuses, and that at last the Chief Baron and his wife were forced to yield the point and consign their daughter to her care.

It was not long before the despotic old lady and the self-willed young lady fell out. The former "loved to be humoured," the latter "was not of a character to apply herself to it." Disagreeable consequences ensued. Measures were taken to reduce Elisabeth to submission. She was treated harshly, which had not the desired effect. At last she was placed under restraint and confined to her room. This did not in the least break her spirit. She looked provokingly happy. This puzzled her persecutor, who after a while discovered that this seclusion was rather agreeable to her, "and that she entertained herself with her books." This was not to be permitted, and one day the tyrannical dowager carried away the whole of Elisabeth's library. Even then she did not succeed in making her unhappy. There must have been an amused look in the eyes of the young prisoner when she bethought herself of a resource that not all her tormentor's ingenuity could deprive her of. She composed verses, and thus successfully cultivated her talent for poetry. One of her sisters-in-law, who was very fond of Elisabeth, stole out of her room one of these early compositions, and showed it to a

friend who printed it, but the young authoress stopped its publication. In later life she wrote *The Life of Tamerlane in verse*, which was reckoned the best effort of her pen.

During that period of seclusion there were only two persons in her mother-in-law's house besides her own servants who ever came to see her, and they did so by stealth. One of them was the above-mentioned sister-in-law. They became intimate friends, and in after life Lady Falkland had frequent occasions of requiting her kindness. The other was a gentlewoman who waited on her hard-hearted mother-in-law; probably a sort of *dame de compagnie*. Her attentions she also repaid by the most generous charity. Having left Lady Carey's service this person fell into poverty, but was never forsaken by Elisabeth, who procured her employment and provided for her in her old age.

Whilst his young wife was kept in a sort of captivity at home by his imperious mother, Sir Henry Carey was going through a variety of vicissitudes abroad. From Holland he went to France, and was present at the conferences for peace which were held at Boulogne-sur-Mer. These having failed he returned to the Low Countries, and fell into the hands of the enemy. Either at the Battle of Neuport or the Siege of Ostend he was taken prisoner by Don Luis de Velasco and carried off to Spain, where he remained until his father sent the sum demanded for his ransom. Ben Johnson in one of his epigrams thus alludes to his mischance :

No foe that day  
Could conquer thee, but chance who did betray !

Since she had left her own home Elisabeth's letters to her husband were no longer composed by other people, and he was struck with the very different style in which they were written. He had never doubted the first being her own, and now imagined that these clever and original effusions, which, we are told, "he liked much," were penned by some one else. But he cross-examined her on the

subject, and ascertaining that they were her own writing, "he grew better acquainted with his wife, and esteemed her more." It must have been a curious correspondence between that husband and wife, who had parted immediately after their marriage, who knew nothing of each other's characters and minds, and became attached to one another by means of letters exchanged under such singular circumstances. We can infer that she had the delicacy and good feeling not to complain in them of Lady Carey's treatment, for when he was at last liberated and returned to England, we find that great was his displeasure at the manner in which she had been used; and that all this tyranny was soon at an end. They seem, however, to have lived with his mother for some time longer, for it was not till seven years after her marriage that Elisabeth gave birth to her first-born son, Lucius, and it was only when they had many more children, that she and her husband removed to a house of their own.\* Their household was small, and their means limited; she showed great aptitude for domestic management, though she had but little natural taste for it. Her daughter tells us that "she was very careful and diligent in the disposition of the affairs of her house; and she herself would work hard, together with her women and her maids, curious pieces of work, teaching and directing them all herself. Nor was her care of her children less assiduous; she nursed them all except her eldest son, whom her father, Mr. Tanfield, took away from her when he was an infant, that he might live with him entirely from his birth. She taught three or four of her children. Later on, when their number increased—she had in all eleven—having many other things to divert and occupy her, she confided their education to persons who, from long experience, she

\* We are not told where they fixed their residence, but as she appears to have been during the following years in the habit of frequently visiting the house of Dr. Neale, Bishop of Durham, we may infer that it must have been in the neighbourhood of that town.

entirely relied on, and she never changed the servants about them. As long as they were with her she took care that nothing should be wanting to them."

But it is not only the outward picture of Lady Carey's life during these first years of her marriage which is given to us. We are also initiated into the perplexities and struggles which began to agitate her earnest and thoughtful spirit with regard to religion. Whilst hard at work in the midst of her household, whilst performing every duty of a wife and mother, and the mistress of a family, "she always continued to read much, and at twenty years of age, through reading, she had grown into much doubt of her religion." The first occasion of these doubts arose whilst studying Hooker's *Ecclesiastical Policy*. To use her own words, "it had left her hanging in the air." His arguments having brought her so far, she saw not how or where she could stay till she returned to the Church whence they were derived. Whilst these thoughts were working in her mind, a brother of her husband's, Adolphus Carey, returned from Italy "with a good opinion of the Catholic religion." Elisabeth availed herself eagerly of this unexpected opportunity of conversing with so near a relative on a subject which she had probably never up to that time talked of to any body, and about which she must have had so much to ask of one who had been at the fountain-head of that religion which even when disfigured by a foe, fascinates and allures the soul sighing after light and reality, amidst the dim shadows and flickering gleams of heresy. Elisabeth was pleased with her brother-in-law's conversation. He was a great reader of the Fathers, especially of St. Augustine, who he assured her, which she had apparently not known before, was of the religion of the Church of Rome. Up to that time her reading had been chiefly history and poetry, and writers such as Seneca and Plato. Seneca's epistles she had, it seemed, translated into English before leaving her father's house, as the only translation which her son found after her death was in her

grandfather's study. Now, by Mr. Carey's advice, she studied the writings of the Fathers in whatever works she could procure, whether French, Spanish, or Italian. These studies produced the result which they have so often brought about ever since the days of the so-called Reformation. They awakened in her mind the strongest doubts as to the religious teaching she had received, and so far convinced her of its errors and inconsistency, that at two different times she refused for a long time together to go to the Protestant service. The first time that this occurred, she overcame her scruples by persuading herself that the difficulties in the way of a change of religion, and her earnest desire to remain where she was, were sufficient reasons for conforming to the Established Church. It is curious to observe the identical phases of doubt, of mis-giving, resolutions and counter-resolutions, following the same course in the minds of thoughtful persons at that period as in our own.

We find young Lady Carey, after the first stiflings of her dawning convictions, again after a time keeping away from the Protestant worship, and only returning to it in consequence of her intimacy with Dr. Neale, Bishop of Durham, and afterwards Archbishop of York. This Anglican divine was an eminent member of the Established Church. His palace was frequented by the most learned and talented of the Protestant clergy, those out of which were chosen the prelates of the English Church and the King's chaplains. Elisabeth had learnt from the writings of the Fathers and the histories of former times, to have a very great reverence for the episcopal and priestly character, and becoming for the first time acquainted with dignitaries of her own communion who laid claim to the position and the character of bishops and priests, she felt a great respect for them, and in her intercourse with them practised the humility and submission of mind which her studies had taught her was due to those whom Christ had appointed as His earthly repre-

sentatives. Like so many in our own day, and particularly the great promoters of the Oxford Movement, she tried to array in imagination Protestant ministers with the attributes of Catholic priests, and to look upon Dr. Neale as a successor of St. Thomas and St. Anselm. Learning and worth they seemed to her to possess, and she submitted herself to their teaching with a genuine docility of heart and humility of spirit. They persuaded her that she might safely remain where she was. The opiate was administered, the light excluded by the same deceptive fallacies which even now keep back so many from the true Church. They never succeeded in convincing her that the Roman Catholic religion was not a better and a more secure one than Anglicanism, but in the face of the dangers and difficulties which would have attended her conversion she was glad enough to escape from the conclusion that there was any necessity for such a change. Thus, from the time when doubts first crossed her mind on this all-important subject, she went on for twenty-two years, "flattering herself with good intentions," as her daughter quaintly expressed it. It often happened that she was present when persons who were considered as heretics by the Protestant Archbishop were examined, and argued in defence of their tenets. Strangers used to wonder that he allowed Lady Carey to assist at these disputations, and expressed fears that what she heard might unsettle her faith. He always said that he would warrant her never being in danger of heresy, so great was her submission to authority, which at that time she believed the Church of England to possess.

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### CHAPTER III.

LADY CAREY'S most anxious solicitude was about the religious education of her children, and again, like many a mother in our days, she endeavoured to instil Christian

principles into their minds without instructing them in Protestant doctrines, avoiding all catechetical teachings which would have biassed them against the Catholic faith. She inclined them, we are told, according to their age and capacity, to the love and esteem of all moral virtues, and gave them a general knowledge of the truths which are held by all Christians, and that in a manner which her daughter tells us "was apt to have a far greater effect on their minds than things learned by rote and not understood." She would tell them, when they loved any person or anything, that they were to love God much more, as He had made not only that person or that thing, but themselves, and all things else for them; that they were to love and honour God more than their father, for He had given them their father; that the King was His servant, for He made all Kings and gave them their kingdoms. If they were good He would give them better things than any they saw or had on earth, and so for the rest."

This sort of familiar teaching imparted to these children a strong sense of what was right and wrong, of which one of her elder boys, whom she herself taught, gave a singular proof when he was still extremely young. "She had one day declared with an oath\* that she would whip him, but afterwards forgave him. The child, though he had an excessive apprehension of this punishment, begged her not to break her oath. She being much pleased with his innocent care of her conscience, was resolved not to do it, but he was so afraid of her forswearing herself that on his knees and with tears in his eyes he continued to beg her to do it, though all the time he was trembling with fear. Nor was there any other way to satisfy the child, but by doing as she had sworn." Once when she was very ill and

\* It seems strange that so good a person as Elisabeth Carey should have used an oath, but it was one of the most inveterate habits of the times, and common to those of every rank and sex. Moreover, in common parlance at that time, "I swear I shall do so," would probably mean no more than now to say, "I declare I'll do it," or than a person saying in French, "*Je vous jure que non*," which would never be reckoned as swearing.



thought herself near her end, Lady Carey wrote a letter of several sheets, which she committed to the care of her two eldest children, a son and daughter. It contained all the precepts and moral advice which she wished them to inculcate on their young brothers and sisters, when old enough to understand them. These instructions of a parent, whom she feared to lose, made a deep impression on the mind of that daughter, who from her infancy had been the object of her mother's special care. She had taken extraordinary pains to train this beloved child in virtue and piety; and her natural dispositions had rendered the task easy. Of all her children she was the most dutiful and affectionate; it was a great trial to Lady Carey to part with her when she was only thirteen. Her father insisted on her marrying Lord Home, and she went to live in the house of her mother-in-law. This marriage was on her part an act of obedience, and the spirit with which she entered on her new duties was in keeping with the education she had received. The young wife was tenderly beloved by all her husband's relatives, and when she died in childbirth, four years only after her marriage, their affliction knew no bounds. Her own mother asked her once what she had done to gain their affection in so extraordinary a degree. She answered with great simplicity that she really did not know of anything she did, unless it was that she had always been careful to observe the rule which she had given her, when first she had left her own home for that of her husband's mother. 'Whenever conscience and reason will permit it, always prefer the will of another to your own,' had been Lady Carey's parting counsel. She probably remembered the conflicts which had arisen under similar circumstances between herself and her mother-in-law, and the miseries which had ensued. Lady Home profited by her experience, and left behind her a memory dear to all who had known her. God took her to Himself in her baptismal innocence and in perfect ignorance of the true Church to which, through

her baptism, her mother, in after years, could well trust she had belonged. Perhaps had she lived when Lady Carey became a Catholic, she might not have had the courage to follow her example, and her early death spared her doubtless a terrible struggle, the issue of which would have been either deep earthly sorrow or a conscious rejection of grace fatal to her soul. Mysteries of mercy lie hidden beneath these abrupt endings of lives precious beyond others, but which are not suffered to run their course on earth. Brief, like an angel's visit, they leave behind them a fragrance which lingers in the hearts of the survivors even as the perfume of incense in an empty church. It was not only the moral and, as far as her lights went, the religious instruction of her children that Lady Carey attended to; she was tenderly solicitous about everything that concerned them. Her daughter says: "She did not omit to have those that were of an age capable of it taught all that might be fit for them. She always thought it a most unbecoming thing in a mother to make herself her business more than her children, and whilst she cared for herself to neglect them. Her doing was most contrary to this. She who had never in her youth taken delight in her own fineness and dress, took only too much pains about theirs, and carried almost to excess her desire to see them all well attired and to give them pleasure." She made it a duty to her children to love their father better than herself. It is said that they all did so except her eldest son, who had not been reared at home. She had taken upon herself all the drudgery of teaching, and the enforcement of discipline, and allowed him the undisturbed enjoyment of their society in play hours. She saw how readily the lesson had been learnt, and never repined at it. It did not lessen her affection and kindness to any of them.

Sir Henry Carey was very absolute, and though his wife had a strong will, she made it subservient to his. The wish to please him had power to make her do things

which those who knew her would scarcely have believed possible. Her natural tastes would have disinclined her to the management of her house and every kind of domestic detail, and she would always sooner have had a book or a pen in her hand than a needle. Yet in compliance with his wishes she became a careful and skilful housewife and a diligent worker. He was fond of hunting, and wished her to be a good horsewoman. Her fears on horseback had always been intense, yet for years she rode as much and as desperately as if she had taken the greatest delight in it. The seeing him pleased really made her enjoy it as long as she was by his side, though before her marriage and after her separation from him she had neither the skill or the courage to sit a horse. "Dressing was all her life a sort of torture to her, yet whilst she was with her husband she endured, even to their utmost tediousness, the minutest details regarding it, because such was his will." It is amusing to read how far her submission went, and at the same time her inability to concentrate her thoughts on the subject. "All that she could ever arrive at was to have those about her who could do it well, and then to endure the trouble—for though she was very careful to make sure it should be done, she was not able to attend to it at all, nor to engage her mind in it. Her women were fain to walk round the room after her, pinning on her things and brushing her hair whilst she was thinking seriously on some other business, and it was always her custom to write or to read whilst they curled her hair and dressed her head. It was evident later on that nothing but her husband's wishes could have made her undergo this penance, for when he was angry with her and banished her from his house, she grew perfectly careless of her appearance, and never went out but in plain black frieze or coarse stuff or cloth. As to her own interests in matters of fortune, Lady Carey did not seem capable of considering them. The estate of Berkhamstead, which had been settled upon her at her marriage, was reassumed

by the Crown to which it had belonged as formerly part of the property of the Duchy of Cornwall. The remaining portion of her jointure with a trifling exception we shall see that she consented to mortgage in order to assist her husband. This made her father so angry that he disinherited her in favour of her two eldest sons. The happy years of her married life were clouded by a deep depression of spirits, before the birth of her third and again of her fourth child. This melancholy amounted almost to insanity. She had not, at least, the perfect use of her reason, and fears were entertained for her life. Her husband, who was a passionately fond father, was extraordinarily anxious about her, whenever she was with child or nursing, and humoured to excess her nervous fancies. "Once, for fourteen days together, she eat or drank nothing but a little beer with a tart, and great apprehensions were felt both for her child and herself, which the event did not justify. After that last fit of sadness she recovered entirely her natural cheerfulness, and it never again forsook her, even in the midst of her greatest trials. She always looked on the best side of everything, and on the good which any event might produce. If she felt disposed to indulge in melancholy thoughts, her remedy was to sleep them off. She had a singular power of falling asleep whenever she tried to do so, and a far more precious gift she possessed in the power of consoling others and diverting them from their sorrows. Her conversation, we are told, would sometimes disperse a person's grief like a ray of sunshine does a cloud. To those who occasioned her trouble and annoyance, she was often so kind, she proved herself so solicitously their friend, she provided for them so eagerly in their necessities, that strangers and distant acquaintances were often led to suppose that she was the offender, not the offended one. Generosity in every sense of the word seems to have been her characteristic.

Sir Henry Carey became, in 1618, Comptroller of the Royal Household. He had sold his office of Master of

the Jewels a few months before. We are not told whether his wife accompanied him to London and to the Court. In 1620 he was raised to the Scotch Peerage, with the title of Viscount Falkland, and in 1622 was appointed Lord Deputy of Ireland. This event had an important bearing on the destiny of his wife, whom we now must call Lady Falkland, and in the next chapter we shall follow her to that country, which must have been at that time, as it is now, full of deep interest to one whose sympathy with the Catholic Church was already so strong.

## *ST. PAUL STUDIED IN HIS EPISTLES.*

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### CHAPTER III.

#### THESSALONICA.

ST. PAUL and his companions, now, as it seems, reduced to two, St. Silas and St. Timothy, travelled rapidly, and without halting more than was necessary, to the city which now bears the name of Salonika, at the very head of the great gulf which forms the western boundary of the Chalcidian Chersonese. They seem to have followed the Egnatian Way, and this led them through two considerable cities, Amphipolis and Apollonia, large enough, perhaps, to have invited the Apostles' labours at a time when they had more leisure, or were less desirous to break ground again at a long distance from Philippi. The route seems to have followed the line drawn between the summits of the two gulfs which formed the Chersonese, and the distance was more than a hundred miles. Thessalonica, as it then was called, was a city of much importance. It was the capital of the second Macedonian province, the most populous of the cities in that division, the seat of government, the dwelling of the Roman proconsul with his little court of assessors, and, by its fine commercial position, a thriving emporium, being the first place where the great Egnatian Way touched the sea after its progress through Macedonia.

The advantages of its position have secured to Thessalonica permanence and importance, even under the desolating domination of the Turk; and the struggling nations

of the Balkan Peninsula, when they think with eager craving of their need of a port on the Ægean, fix their eyes with longing on Salonika. It has still, as in St. Paul's time, a large Jewish population; the steps of the great Apostle seem to have been led to Thessalonica by the fact that it was the head-quarters of his fellow-countrymen in Macedonia. We gather this from the words of St. Luke: "When they had passed through Amphipolis and Apollonia they came to Thessalonica, where was the synagogue of the Jews."\* These little communities of Jews, scattered through the Roman Empire, were regarded by the preachers of the New Law as the centres from which the Gospel light should radiate, notwithstanding the bitter hostility with which so many of their members regarded St. Paul, and, in a measure, the other Apostles. They were not alone, wherever they were, in their knowledge of the True God and in their expectation of the coming Messiah. They had almost universally gathered round themselves, partly by the superior purity of their moral code, partly by that secret influence which the possession of the truth gives to any community, a considerable number of the best of the heathen who are spoken of, as has already been said, as those who "feared God," and who were generally more liberal and simple in their behaviour towards the Apostles of the Church than their own Jewish teachers. Over and over again is the same characteristic feature repeated in the history of Divine truth in its way through the world—the last becoming the first and the first last; the disciples rescued from heathen darkness or turpitude, or from some very imperfect form of Christianity, by others who were in possession of a fuller light, gladly welcoming the Gospel, or the Church in her full manifestation, while jealousy, pride, ambition, and the love of influence, have deadened the senses of their teachers themselves to the new light. For these proselytes and others who had come under the influence of Judaism in

\* Acts xvii. 1.

a less formal manner, the synagogues of the Jews were the centres of worship and teaching, as well as for the Jews themselves. And for their sakes St. Paul and other Apostles were often directed by Providence to places where the true heirs of the Gospel promises were unfit to receive them.

The hearts of Apostles are always sanguine, or, if they are not sanguine in the ordinary sense of the word, they are borne up by Divine hope, so as to undertake one enterprize after another, chilled by no hesitation founded on the experience of the comparative failures of the past. St. Paul had known enough and suffered enough in his former travels from the opposition of the Jews. He had even been told by his Divine Master that the Jews at Jerusalem, at least, would not accept his testimony, and he had often enough found that, in the provinces of the Empire at a distance from Jerusalem, he was likely to meet with the same animosity which invariably waited on him in the Holy City itself. Nevertheless he addressed himself, again and again, to his fellow-countrymen in city after city, knowing that the spiritual condition of men, who are reckoned as identical externally, is often very different, and that disappointment in one place is often, in the Providence of God, the prelude to success in another. At Philippi, at all events, he had had no reason to complain of his fellow-countrymen. They were probably a small and insignificant body, and the uproar which issued in his disgraceful treatment and enforced retirement did not originate with them. At Thessalonica he was to find out that Judaism in Macedonia could be as bitter in its hostility as in Judæa itself.

At first everything went well. "According to his custom," says St. Luke, "he went in unto them, and for three Sabbath days he reasoned with them out of the Scriptures, declaring and insinuating that the Christ was to suffer, and to rise again from the dead, and that this is Jesus Christ Whom I preach unto you"—that is, the Jesus



men. And the degradation of woman among heathen nations at the present day, a degradation nowhere more foul and hopeless than among the disciples of the False Prophet, who still manage to enlist the sympathies of many Christians and even of some Catholics, is, with the slavery which is also an essential condition of Mussulman society, the greatest of all existing obstacles to the re-establishment of the reign of Christianity in the East. The Greek ladies were often highly educated; they lived in comparative refinement, and were not shut out from the intellectual pursuits for which Greece was famous. Thus here at Thessalonica, as before in Antioch of Pisidia, we find the devout and honourable ladies who were acquainted with the Jews, and probably led a more or less religious life under their direction, important members of the population, either as friends or enemies of the Apostles.

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## CHAPTER IV.

### BEFORE THE STORM.

THE words of St. Luke of which we are speaking give us, so far, a very short and external sketch of the persons of whom the infant Church of Thessalonica was composed. It is now that we must turn to the Epistles of St. Paul for further information on matters only touched upon in the Acts. We must anticipate for the moment the history, which will soon have to tell us how St. Paul came to be separated, after a not very long period of preaching, from his beloved disciples at Thessalonica. The first of the Epistles to this Church was written, as we know, very shortly after the departure of the Apostle from the city, and the second at no long interval after the first. The Epistles of the Apostles may be compared in some respects to the Councils of the Church, as to the kind of historical light which they reflect on the persons to whom

they are addressed, or the times at which they were held respectively. The Councils, by their prohibitions and recommendations, reveal to us the prominent faults or principal dangers of the Christian population at certain times or places. When they repeatedly insist on the reformation of some abuse, we may be sure that that was a prevalent, or at least a threatening evil of the day. So the Epistles, both by what they say and by what they do not say, open to us the character of the communities to whom they are addressed. We cannot read the Epistles, for instance, to the Philippians and to the Corinthians in succession, without having a good idea of the difference in character between the two communities. Using this principle, we may now proceed to add a few more traits to the short picture drawn for us of the Thessalonians, and of St. Paul's bearing among them, by the pen of St. Luke.

The first thing that the Epistles reveal to us, at least more fully than the narrative of the Acts, is that the great majority of the converts were converts from heathenism. There is no allusion to the Scriptures of the Old Testament, or to the Law, in these Epistles. St. Paul himself speaks of the Thessalonians as having "turned to God from idols to serve the living and true God,"\* and he says, that this is a well-known fact concerning them all over the neighbouring countries. In the next place this implies, at all events, some considerable amount of preaching, possibly still in the Synagogue, but directed to the heathen chiefly, such preaching perhaps as that of which we have two specimens, at least, in the Acts of the Apostles. These two specimens are to be found in the speech of St. Paul at Lystra, in Lycaonia, recorded by St. Luke in the fourteenth chapter of the Acts, and, subsequently to the time of which we are speaking, in the famous address of the Apostle on the Areopagus at Athens, which is to be found in the seventeenth chapter. As in even the last and the most elaborate of these,

\* 1 Thess. i. 9.

delivered before the most cultivated people in the world, St. Paul makes mention of idolatry, and dissuades his hearers from it, and as in his Epistle to the Thessalonians he speaks of the same deadly danger, we may suppose that his arguments with the heathen of Thessalonica were not unlike those used at Athens.

Another feature in the preaching of St. Paul at Thessalonica seems to have been the abundance of miracles by which it was accompanied. St. Luke, it is true, makes no mention of these, but his silence is only what we might expect, as he was not himself present, and we find St. Paul supplying the omission sufficiently for our purpose in the words in which he speaks of what he calls his entering in unto them, the manner in which he had addressed himself to them and had been received by them. "Our Gospel," he says, "hath not been unto you in word only, but in power also, and in the Holy Ghost"—that is, accompanied by miracles of Divine power, and manifestations, such as then were common, of the gifts of the Holy Ghost externally as well as internally.

There is yet another feature in the behaviour of St. Paul on this occasion, which meets us again in the Acts, though in this place it is not mentioned by St. Luke. That feature is that St. Paul, who might have been a burthen to those to whom he preached as an Apostle, that is, who might fairly have asked them for, or accepted from them, when offered, the food and lodging necessary for himself and his companions, did not do anything of the kind, but supported himself on his own work. To be fed and provided for by the Church was the Apostle's right, and we shall find St. Paul defending it in some of his other Epistles. It was founded on the precept of our Lord in His charge to the Apostles, which is the foundation of all the practice and law of the Church regarding such matters. Our Lord had sent the Apostles forth in the strictest poverty, in order to try them, and train them to that full dependence on the providence of the Father which He

exacted of them. But, nevertheless, they were to accept the hospitality that would be offered to them in the cities to which they were sent, on the principle that the workman is worthy of his meat, and the labourer worthy of his hire. Thus it became a principle in the Church, as in the Temple before it, that they that serve the altar shall live by the altar. We do not find any departure from this principle on the part of St. Paul in his earlier Apostolic journeys, and we know that at Philippi he was prevented from supporting himself by the urgent hospitality of Lydia. It would seem then that Thessalonica was the first place at which he began the practice, of which he afterwards speaks in his Epistle to the Corinthians, as a point of which he made a great deal in his own mind, inasmuch as it enabled him to give something of his own to the propagation of the Gospel—the practice of working with his own hands to support himself, while at the same time he managed to place himself at the disposal of the numberless converts who sought instruction and guidance at his hands, as well as to find leisure for the serious duties of Apostolic preaching.

The motives which induced St. Paul to lay on himself this very heavy burthen, at a time when he was in bad health, and, as it seems, not very well able to use his eyes, seem to have been manifold, and it is very interesting to study them. In the first place, as we have seen him welcome with delight the occasion presented to him at Philippi of bodily suffering of a severe and shameful kind, when by a word he could have delivered himself from it, we may well see, in this exercise of voluntary poverty and manual labour, a desire to emulate his Lord in this degree also, since Jesus Christ had worked with His own hands for His bread in the holy home of Nazareth. In the second place, we may remember the motive which he himself assigns in the first Epistle to the Corinthians, where he is explaining, in reply to some who questioned his Apostolic authority on the very ground that he did not let himself be supported

by the faithful, that he had as much right to support as any other of the Apostles, "the brethren of the Lord, or Cephas," to the privilege of his office, but that he made it a special point of honour and perfection not to use his power. "It is good for me to die," he says, "rather than that any man should make any glory void. For if I spread the Gospel, it is no glory to me, for a necessity lieth on me: for woe is unto me if I preach not the Gospel. For if I do this thing willingly, I have a reward, but if against my will, a dispensation is committed to me. What is my reward then? That preaching the Gospel, I may deliver the Gospel without charge, that I abuse not my power in the Gospel."\*

Here, then, we learn that St. Paul adopted this plan of action, heavy as was the labour which it imposed upon him, for the sake of his own greater humiliation and freedom from obligation to any one. We think at once of St. Francis Xavier washing his own linen and preparing his own food on the voyage to India, though he had the dignity of an Apostolical visitor, and had been offered the services of a servant by the Viceroy. This entire independence, also, is of great moment in the Apostolic ministry. It is given as a reason by St. Ignatius for his rule that the priests of the Society are not to accept wages and presents for the services which they render to others. Indeed, the same principle lies at the foundation of the ancient practice of the Church in securing the maintenance of the clergy by means of endowment rather than any other way. For, when the clergy are paid by the State, they to some extent depend on the State, and when they are supported by the voluntary offerings of their congregation, they are liable, in times of political excitement and other similar dangers, to be less independent of popular feeling and prejudice than they ought to be. St. Paul would be under obligations to no one, and he made his manual labour a special offering of his own, beyond anything that he was obliged to give the service of our Lord. But it

\* 1 Cor. ix. 15 seq.

is not the less true that this example was of the most momentous importance in those ages and countries. Honest manual labour, to which all the Jews were trained, was in dishonour everywhere, as it must be in dishonour in any country in which slavery largely prevails. The result of this dishonour of work is always, not only poverty, but an immense increase of the number of idle hands, a great development of luxury, immorality, and a thousand vices. Strange as it may seem to say it, there is seldom any true intellectual culture and activity in countries where labour is not in honour. It has been one of the most glorious effects of Christianity to bring back the honour of labour, as it has been also to destroy slavery and to emancipate woman from degradation. All this is contained in the example of our Lord, which was thus echoed and reflected by St. Paul at Thessalonica.

A few more features of the Apostle's preaching may be gathered from the passage in the first Epistle, in which he describes it himself. "Having suffered many things before, and having been shamefully treated, as you know, at Philippi, we had confidence in our God to speak unto you the Gospel of God in much carefulness." The verses which follow seem to contain some tacit allusions to the Jewish teachers, whose jealousy, as we shall see, was the cause of the trouble which put an end to St. Paul's residence among the Thessalonians. "For our exhortation was not of error, nor in uncleanness, nor in deceit, but as we were approved of God"—this seems to refer to the witness of miracles by which the mission of the Apostle was attested—"that the Gospel should be committed to us, even as we speak, not as pleasing men, but God, Who proveth our hearts. For neither have we used, at any time, the speech of flattery, as you know, nor taken an occasion of covetousness,—God is witness—nor sought we glory of men, neither of you, nor of others whereas we might have been burthensome to you, as the Apostles of Christ. But we became little ones in the midst of you,

as a nurse should cherish her children, so desirous of you, we would gladly impart unto you not only the Gospel of God, but also our own souls, because you were become most dear unto us." Then he alludes to his working for his own support. "For you remember, brethren, our labour and toil, working day and night, lest we should be chargeable to any of you, we preached among you the Word of God. You are witnesses, and God also, how holily and justly and without blame we have been to you that have believed, as you know in what manner, entreating and comforting you, as a father doth his children, we testified to every one of you that you would walk worthy of God Who hath called you unto His kingdom and glory."\*

There is in this passage an expansiveness and tenderness, an outpouring of himself, and an immense affectionateness to those to whom he is writing, of which we shall see still more striking specimens in the Epistles to the Corinthians and Philippians. The mention of these last converts reminds us of another incident in this Thessalonian preaching of St. Paul which has not yet been named. This feature is mentioned in the Epistle to the Philippians, written some years after this time when St. Paul was a prisoner at Rome. We may, perhaps, see in it the tender thoughtfulness of St. Luke for his beloved Master. St. Paul says in the Epistle to the Philippians—which is written partly to thank them for some assistance in money which they had sent him at Rome—that "in the beginning of the Gospel," that is, at the outset of his preaching in Greece, "when I departed from Macedonia, no church communicated with me as concerning giving and receiving," that is, no Church sent him any alms—but you only—"For unto Thessalonica also you sent once and again for my use."† Thus we see that the struggle against poverty which St. Paul imposed on himself was lightened at least twice during the short time that he spent at Thessalonica by the kind charity of the Philippian Christians.

\* 1 Thess. ii. 2—12.

† Philipp. iv. 16.

Putting together all these several traits, supplied partly by St. Paul himself, partly by his careful and loving watcher, St. Luke, we may form to ourselves some idea of the few weeks which he now passed at Thessalonica. No doubt he had letters of recommendation to some of the chief Jews of the city from his friends at Philippi. This opened to him the synagogue, of which he made such good use for three consecutive Sabbath days. There is still at Thessalonica a church in which tradition relates that St. Paul preached—that is, in a building on the same site. If this was not the synagogue itself, he must have taken up his station in it after having been driven from the synagogue by the opposition of the Jews. But there is no mention of any such departure here, and he seems to have been lodging in the house of Jason, the ruler of the synagogue, at the time of the uproar of which we shall presently have to speak. There it was, then, that this stranger, a man of no imposing bodily presence, a man bearing the marks of premature age and of great infirmity, preached with so much earnestness and simplicity, with so much disregard of human respects, so boldly and yet so affectionately, as to win to himself within a few weeks—it could hardly, in any case, have been more than a few months—a large following of the uncultured heathen of the city, many of the proselytes, some of the noble ladies, and a few of the Jews. This could not be without exciting envy and jealousy. Alas! it is hard enough to escape these natural shadows of success, even among Christian teachers; and the Jews were evidently in a very good position and enjoyed much consideration, showing itself in a very practical and tangible way, from these very classes, or some of them, who were now being led away by this Christian Apostle. Such a state of things could not endure. An outbreak must certainly soon occur. It only remained to be seen in what quarter the rising storm would break.

H. J. C.



## A SAINT FOR THE NINETEENTH CENTURY.

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A pastoral of the Bishop of Arras announces the approaching canonization of Blessed Benedict Labre. "And it is thus not without interest," observes a Protestant contemporary,\* "to inquire what manner of man he was." Our contemporary comes out disappointed from the inquiry, and lands at the conclusion: "In the course of his life it is not recorded that Labre ever did or said anything to benefit his fellow-creatures." The Holy See clearly has thought otherwise; it is about to pronounce Labre a benefactor to mankind by the lessons which his life teaches. We may reasonably give heed to one or two of those lessons.

We must confess that cleanliness was not one of Blessed Benedict Joseph's virtues. He was popularly known as "The Dirty Saint." He spent the last years of his life among the lazzaroni at Rome. We may accept the description given of him by the writer above referred to: "He was always in rags and often almost naked; he never washed his body and never changed his rags; and at last he became such an object of horror and disgust, says one priest, that the mere sight of him produced nausea." Evidently a man of the same kith and kin as that other beggar, whose sores the dogs licked, who, however, in death was carried by angels into Abraham's bosom. But how get English people to take to a saint who knew not soap and towelling? It is our consolation to know that on this point we may differ from our saint as

\* *St. James's Gazette*, July 4, 1881.

regards practice, and are only required to imitate him, as St. Austin and St. Thomas say, *quoad præparationem animi*—"in preparedness of purpose." That is, we may continue for the present to consume our jug of water daily, by external application of course; we may know all the delights of swimming and diving in hot weather, and of heroic plunges in cold seasons; we may be good Catholics and yet hold to the conviction, that the formula to express a country's civilization is  $\frac{S}{P}$ , where S is soap and P population. We are not called upon to imitate Blessed Benedict's avoidance of washing, any more than St. Aloysius' one-ounce-dinners, St. Anthony's solitude, or St. Simon's standing on the pillar. There is every variety among the saints of God in these details. St. Teresa, we believe, was exceedingly cleanly. But if duty or Divine inspiration should ever summon any of us to regions where soap is unknown and water scarce, then is the time for our "preparedness of purpose" to come out in practice: then must we cheerfully see ourselves, to human organs of sense, unclean as Blessed Benedict and Lazarus.

We have further this lesson to learn, that though cleanliness be in ordinary cases next to godliness, it is next at a huge interval. There are men enow in the world who make more of the usages of society than of the laws of God; who own no morality beyond regard for one's own health and benevolence to others; men who would not beat a dog, and will deceive a woman; devout patriots who never pray; perfect gentlemen, void of faith, hope, and charity—"whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and all filthiness." It is better to be in the grace of God than to be washed and cultured—*lautus*, as the Romans called it. And because in our times culture and cleanliness are set above holiness, the *lautus* above the *sanctus*, there has been raised almost

from the dunghill a poor beggar, neither cultured nor clean, and the Church in this nineteenth century dares to proclaim him holy.

"Evilly disposed persons freely accused him of shirking work." So our contemporary portrays Blessed Benedict in oblique narration. Indeed there was an appearance that way. His uncles, who were priests, wanted him to study for the Church; he had no head for divinity. His father put him to work in the fields; but the labours of earth prospered not under his hands, for his thoughts were away. He tried to be a Carthusian twice, and twice to be a Trappist, and failed as often. Nothing could he do but beg, and beg he did all over France, Spain, Italy, Switzerland, and Germany; then finally settled down to beg and pray in the churches at Rome, where he died of exhaustion in the midst of his days in his thirty-sixth year.

This seems a bad case. We shake our wise heads at the young man, "a misfit for the Church," and no good for anything else; we discourse of "rolling stones" and "dreamers," and the duty of labour. Undoubtedly these are very wise saws for common contingencies. There are not many whom God calls to be tramps. There was only one Abram, called out of Haran, out of country, and kindred, and father's house. His was an extraordinary case: so was Benedict Labre's. Had God let him persevere as a Trappist, no Catholic at least would call that career useless. But God made him unfit for a monastery, and led him over the earth in a course of prayer, and poverty, and humiliation, "a folly to the Gentiles." God's measure of usefulness, clearly, is not mere production of commodities. Before condemning Blessed Labre as a drone, we might look home, and consider what before God and man is the usefulness of various human beings who figure in the London season. Benedict Labre, if no producer, was a very small consumer: what are they?

We may learn from Blessed Benedict's early vicissi-

tudes to look with an eye of charity even on "rolling stones." It is not always a young man's fault that the gates of the sanctuary are barred at his approach, and doors of business shut in his face. Failure is humiliating; it may be that this youth will strike the right vein of his genius in time, or it may be that his genius is ever to fail on earth, and be led by the way of humiliations, which is perhaps for his nature the only way, to the everlasting success of being found in the number of the saints. So there is hope for rolling stones.

JOSEPH RICKABY.

## *THE PROVIDENCE OF AGEROLA.*

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### CHAPTER IV.

#### FIRST IMPRESSIONS.

"HOW good of you to come, dear old fellow," said Mr. Wychley. "I hope it does not interfere with your plans? You have some friends, too. I fear I have spoilt your tour. But we have some nice things to show you up here, for few travellers know the beauties of our promontory. Tessie and myself can give you a new wonder every day. But I must present the young lady to you."

Mr. Thorp was struck with the change that had come over his friend. Wychley had aged wonderfully. He was still very handsome, but he had a slight stoop, and a look of almost tender weariness in his eyes. He had lost a great part of his hair, and his head was grey where there were hairs on it. He wore a beard which was also largely sprinkled with grey. His old calm, quiet air was there still, deeper and more intense. He did not speak loud, but his voice was very sweet. He looked like a man who had suffered, and found peace in suffering. His smile had always been worth knowing him for, as one of his old college friends had said of him. Thorp had been a little his junior at College, and was not more than half way between forty and fifty, but Wychley looked more like sixty than fifty.

But Tessie! . She was a fine tall girl; indeed, her precocious height when she first came to the mountain, thin and undeveloped, a few years before, had been the

occasion of her transformation, in the mouths of the villagers, into the Signorina Altezza. Now she was in the full round bloom of young womanhood, with her mother's exquisite delicacy of feature, and a fire in her dark eyes which seemed to the stranger to come from her father. Her hair was of that bright brown which, in a strong light, seems to gleam with golden threads. She was dressed with great simplicity, almost entirely in white, with a broad black sash and wide-brimmed straw hat, veiled in white, as a protection against the Italian sun.

She greeted Mr. Thorp shyly but cordially, and then somehow, without knowing how it came about, he found himself in a moment kneeling before the altar of the Blessed Sacrament between his two hosts. It was the plainest little church he had ever seen—quite *fratesque* in its poverty, but very clean, and with its primitive Madonna over a side altar, duly hung round with little silver hearts, *ex voto* offerings for *grazie* received by the donors, and one or two very original pictures of escapes from shipwreck or from tumbles down a precipice. The party lingered a little in the church while Mr. Wychley pointed out its modest treasures to his friend, and then Mr. Thorp was led into the Providenza, of which Beppo had told him so much.

He was astonished at the comparative comfort with which his friend had managed to surround himself so far from the world. The furniture, it is true, was all very plain, but it was of walnut, and there was abundance of it. Here and there the visitor discovered a gem of art, in an exquisitely proportioned cabinet or carved chest, picked up in the neighbourhood. There was quite enough carpet for use, and the rooms, though small, were airy and marvellously clean. Mr. Wychley had indulged himself in one luxury. He had built a large long room on the second storey, with a sort of garret over it to keep out the vertical heat of the sun, and at each end of this

long room he had thrown out a large bay window, thus gaining two very fine views, one towards the sea, the other towards the mountain. The side walls of this room were only broken by the door, one window, and a fireplace, and were otherwise occupied by a copious collection of books. This was the room in which he and his niece mainly spent the hours which they passed together. Near one end was Tessie's piano and easel—for she was something of an artist, dabbling also a little in photography. The other end was the uncle's special ground, occupied by his writing-table and book-stand.

It was a pleasant, cheerful room, at least so it seemed to Mr. Thorp when he was first shown into it, though its two regular inhabitants, happy as they were together, could hardly be blamed for missing now and then the two other dear faces by which it had not long ago been lighted up, and which they were to see no more in this world. The only pictures in the room, beside the Madonna over the mantelpiece, were portraits of Emily and her boy.

No meal, except, perhaps, a late cup of tea, was ever taken in what Mr. Wychley called the "Keeping room." There was a cool small room down stairs for breakfast, dinner, and supper—the dinner being always in the middle of the day. Tessie took upon herself the duties of mistress of the house, and explained to the guest that their dinner and supper might be called luncheon and dinner, if he liked, as they resembled each other very closely. Mr. Wychley showed his guest to his "apartment," at no great interval after his arrival, as, though he had started early, it was nearly mid-day when he reached the house. The Angelus had rung while they were kneeling in the little church.

The "apartment" consisted of two small rooms, looking northward and north-westward—a very cool aspect. They had been Tessie's and her brother's, but after her mother's death Tessie had moved into the room which she had occupied. Thus Mr. Thorp's "apartment," at least his

sitting-room, preserved many marks of female occupation, and their chief decoration consisted of drawings and paintings by Tessie herself. He could see that they were by a young hand, but he could not fail also to detect great cleverness and, as he thought, almost genius. But perhaps he was already prejudiced in favour of Tessie. The first sight of her had almost captivated him, old as was the blood which flowed in his veins, and all that he had seen of her since had only added to the fascination. Her reverence for her uncle was very marked. She seemed to watch his every movement, and gather up every word he spoke. Yet she was not in the least afraid of him. She played about him almost like a child of ten or eleven, and she anticipated his every want, and knew where to find anything he had mislaid. The two together made a beautiful picture.

The early dinner introduced Mr. Thorp to another important member of the little family at Agerola. This was Antonio, the servant, the manager, the factotum, the right hand—one might almost say the trusted friend, of Mr. Wychley. He was a man of about fifty, lithe and agile, full of Neapolitan vivacity, and with a good deal of humour. He joined in the conversation at dinner, notwithstanding the presence of the stranger, as Italian servants so generally do. There was a good deal of questioning and answering between him and his master, for Mr. Wychley had not spent all his usual time in the "Ospedale" that morning. Antonio was up to everything, and the conversation gave Mr. Thorp a very good idea of the interior of the charitable part of the establishment. Antonio had not waited for any introduction to Mr. Thorp, but soon addressed him in the politest manner, doing the honours of Agerola to him over again, and hoping all sorts of good hopes for his welfare and comfort.

Finally, Mr. Thorp found the *cuisine* excellent. The cooking was more or less after the English fashion, except that it began with soup and grated cheese, and went on



into a succession of small *piatti*, of which, of course, the never failing *lesso* was one. Then Agerola lay between Castellamare and Amalfi, and to say that is to say that it easily commanded the finest macaroni in the world. There was, perhaps, a little more use of oil than Englishmen are commonly accustomed to, but then oil in Italy and oil anywhere else are two different things. The wines were some of the best of the country, but after dinner Mr. Wychley insisted on putting before his guest some orthodox port and sherry, not much of which, however, was consumed. The meal passed quickly, and later the party adjourned to the "keeping room" already mentioned, when coffee was brought. After a time, Tessie told Mr. Thorp that it was good for her uncle to have a short *riposo* before beginning the afternoon, and the guest took the hint and went off to his own room to arrange the contents of his portmanteau. Tessie followed, to see that all was comfortable. She asked him if he had yet become enough of an Italian to take a *siesta*. He said he had never given in to that practice, but as he was a little tired, he would try it at her recommendation. "Only remember," she said, as she took her leave, "you must get up when you first wake, and take care not to fall asleep again."

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## CHAPTER V.

### AFTERNOON TALK.

IN the course of the afternoon the two gentlemen had their first consultation in the matters which had made Mr. Wychley summon his friend to his assistance. Affairs had become somewhat complicated in consequence of Emily Stone's death. Her fortune, which was considerable, had been settled on her children, her husband enjoying it until they came of age. If Emily died without issue, or if her children died before they became of age, the fortune was to go entirely to her husband. George Stone was a

needy man, in the sense in which every man is needy who spends every shilling he can lay hold of as soon as he possesses it, and it was not impossible that he might seek to persuade the trustees of Emily's marriage settlement to make over the fortune to him, on the ground that there was no evidence of Teresa's existence. This might be straining the law, but he was a very unscrupulous, and a very clever, man into the bargain.

Besides this matter of Tessie's fortune, Mr. Wychley had another business to settle in making arrangements as to his own property. It was chiefly in Bank stock and other very good securities, some of his father's investments having prospered wonderfully. He had no brother, and no other sister but Emily. Tessie was thus his only natural heir, but he had plans of leaving a considerable portion of his wealth in charity, and of endowing, if that were possible, the *Providenza*, making it over to the *Fate ben Fratelli*, as the Religious of St. John of God are called in Italy, or to some other religious institution. All these plans required great consideration, especially as the Neapolitan laws had to be considered, and also because, in his opinion, the state of things in Italy was becoming, year after year, more unsettled. The active "propaganda" of the revolutionary *setta*, as the secret societies were called, had reached, as he knew, even the simple peasants in the plain of Agerola, and Naples and the neighbouring cities swarmed with enemies both to State and to Church.

It is far from the purpose of this humble tale to go into all the wise suggestions and arrangements that passed from the learned head of Mr. Thorp into that of Mr. Wychley. We are more concerned with what came of the presence of the first-named gentleman at the *Providenza* than with the immediate occasion of his visit. It is the way of Providence to seem to lead us into a certain connection or situation for one purpose, when we are really meant to carry out another; and when Mr. Thorp in after life looked back on this climb up the mountain-path from

Amalfi, he often felt that it had been so with him. We need only say that he took full instructions and informations as to the persons to whose hands Emily Stone's fortune had been consigned, and that, as to the proposed arrangement of Mr. Wychley's property, he had a little battle with his friend regarding the necessity of making any definite settlement at all for the present.

"You have many good years before you," he said, "and your niece will soon be of full age. She seems a sensible, clever girl, and you might trust her to carry out your designs. To guard against accidents, it is better to have a short will ready, leaving what you wish to trustees, or a trustee, in whom you can confide; and you need not even mention in your will that it is a trust. The Italian laws favour these confidential wills more than ours do. But there is no one to ask questions if you leave all your fortune and property to Miss Teresa, and say nothing more; she will know your wishes and carry them out, and you can leave her full instructions in a private letter. That will be enough of a will for the present, and when the time comes for you to see your way more clearly, you can make another."

"But if I go," said Mr. Wychley, "Teresa will be alone in the world, unless she marries first."

"Let her marry, by all means," said the other. "He'll be a happy man, and will deserve to have his neck wrung if he treats her badly."

Mr. Wychley said nothing, but he thought of the misadventure which Teresa's mother had made in her marriage. At last he said, "It would be well, if it were possible, so to provide, that her husband, if she has one, could not interfere with the arrangements which I may wish to make."

"I don't see how that can be done till she comes to be married. Well, I suppose some clause might be put in to that effect. You see, make ladies as independent as you will, you can't exclude the husband's influence. But I'll turn it over, or write to some one at home."

"I want the will made at once," said Mr. Wychley, "life is so uncertain."

Then they broke off their conference for that time. Mr. Thorp went to his own room, and jotted down some notes as to the business of Emily's marriage settlement. After this his friend joined him, and showed him all over the little hospital, which was in beautiful order. There were six inmates just then, none of whom had any serious hurts or dangers. All was light and joyous, and they were very grateful. Then they went to visit the old people, among whom they found another important member of the family whose name has not yet been mentioned to the reader. This was "Mrs. Charlotte," or the Signora Carlotta, as she was called, a portly and still comely old dame of more than sixty years of age. She had entered the family of the Wychleys, as nursemaid, at the age of eighteen, when Emily was a baby, and she had joined her young mistress soon after her married life began. She had thus nursed two generations, and was as truly a part of the family as Mr. Wychley or his niece. She had been born of Catholic parents, but had been left an orphan and brought up by some charitable Protestants. She had but few ideas outside the family in which she had spent by far the greater part of her life, and had found no great difficulty in returning to the Church soon after her mistress. Then she had joined her in her flight abroad, and had remained with her till her death. She was now nominally Tessie's maid, but in reality she was far more of a friend than a servant, and was considered as such by the other inhabitants of the Providenza, with whom she managed to converse in a very original language of her own, nearly half the words of which were good Saxon. Finally they joined Tessie in the midst of her small flock of orphans. They were pretty, plump children, evidently very fond of their young mistress.

Tessie then proposed that after a short visit to the church, she should be allowed to take Mr. Thorp one of

the promised walks towards Monte Sant' Angelo. Her "Zio," she said, must rest this afternoon at home. In truth she wanted to give him leisure for the long time which he habitually spent in prayer before the Blessed Sacrament. Mr. Thorp was content with the arrangement, and hoped to reach home with more information than he then possessed as to the fitness of Miss Teresa for the management of a large fortune.

Teresa was at home with him at once. There are strange secret affinities in our characters, and Mr. Thorp now benefited by one of these. He had seen her mother when a girl of her own age, and this was the first passport to her confidence. But in talking of her mother, she seemed to hesitate, and tears came into her eyes. Mr. Thorpe turned to something else to relieve her, and began to praise the scenery, the distant views now opening to them of the Bays of Naples and Salerno. Certainly a finer sight could scarce be found, even in Italy. From Capri, or Ischia, you can see the Bay of Naples, Vesuvius, and the cities along the coast, with the mountains behind, but not the island itself on which you stand. It is true that their walk that day did not lead them to the summit of Monte Sant' Angelo, but they were able to command all the inland view, with much of the coast either way.

The extent to which Tessie gave her confidence to her new acquaintance may be gathered from the fact, that while they were sitting down at a point which commanded the line of the southern coast towards Pæstum, she suddenly asked him if he knew her father. This was a subject very constantly in her thoughts, but on which she hardly ever spoke. It was the one point on which her uncle seldom or never touched. He, too, thought a great deal about Edward Stone, but it was when he was on his knees. The conversion of her husband had been the darling thought of the later years of Emily, and in her dying hours she had bequeathed this subject of constant prayer to her daughter.

Now it so happened that Mr. Thorp had many good things to say of Mr. Stone. He had not been mixed up with the troubles that ensued after Emily's conversion, and his acquaintance with her husband had never been so very intimate that he knew all the miseries which his passionate selfishness and pride led to. He had heard enough of Emily's sufferings, but he had never come across him at that time. He could speak of him rather as a distinguished man, who might have been a leader of thought if he had not been the servant of his own vanity, temper, and uncontrollable impetuosity. He had seen less of his intense hardness than of his brilliancy. His talk did not much console Tessie, but it told her a good many things she had never heard before. And then he came back again to the praises of her mother.

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## CHAPTER VI.

### AN INVASION.

WHETHER it was they had started late, or that they lingered on their way, or that they were so much interested in their conversation that they forgot the lapse of time, certain it is that Tessie and her companion did not think of returning to the Providenza until it was close upon nightfall. The evening meal at the Providenza was not always punctual, and this little accident might have been very unimportant on three hundred and sixty-four afternoons of that year, but it so happened on this particular day that it was the cause of considerable disappointment to some worthy neighbours of the family at the Providenza, who bore them great goodwill and were especially desirous of seeing the Signorina. It may well be supposed that the neighbourhood, in the visiting sense of the term, was not large. Mr. Wychley kept very quiet; it was his business to do so. Then the plain of Agerola is very unapproachable to ordinary mortals. There had once been a carriage

upon it in the mythical days of the old Count of whom Beppo had told Mr. Thorp so much, but it seldom since that time had seen a horseman. Mules and donkeys were the usual animals of traffic. As for pedestrians, the Italians who "visit" are not pedestrians, and any one who wished to mount to the little plain from anywhere would have had a long journey.

Nevertheless, the usual tranquillity of the villagers, which had been somewhat roughly disturbed by the great event of the arrival of the Signore Inglese in the course of the forenoon, had that afternoon—while Tessie was innocently initiating Mr. Thorp into the beauties of the scenery, and opening to him at the same time what he thought was her own far more beautiful mind—been perfectly startled out of all propriety by the arrival of something which almost amounted to a cavalcade, the object of which, however diplomatically concealed and masked by the forms of elaborate courtesy, had been nothing more or less than the design to rob the Providenza and Agerola of their fairest flower.

No doubt these words may suggest brigandage to some of our readers; but we believe that in those much-abused days of King Bomba the last, there was no such thing as brigandage, at all events so near the capital as Agerola, in the kingdom of Naples. Brigandage, and a number of other equally noble and beneficent institutions, flourish chiefly under such paternal Governments as that of the *Re Galantuomo*. How can it be otherwise when a Government has been founded by a brigand, and when the Monarch himself sets his people the best of examples in that respect?\*

\* It is said that when Victor Emmanuel came to take possession of the Royal Palace at Naples, which he had obtained by the free gift of Garibaldi, he found it a great deal more comfortable and better furnished than his own residence at Turin, and he set about at once to improve the meanness of the latter at the expense of his cousin's abode. Even such articles as grates and kitchen ranges are said not to have been spared.

But the visitors to the Providenza on that eventful evening had not been brigands—except in the altogether secondary sense in which any one who wishes to provide himself or some one else with a wife may be called a brigand, by the family which is to lose her. Some miles over the rough tract stretching eastwards from Agerola, lay the property of a certain Neapolitan Count, who will pass in these veracious pages as the Conte de Campobello. He was a favourite at Court, and had married a French wife. His eldest son was nearly the same age as the young Prince, who afterwards was so well known as Francesco Secondo. And just as his royal master, Ferdinand, was thinking about this time of providing his first-born with a bride, so the worthy Conte had conceived the same idea as to his own son.

Although the Signore of the Providenza was thought a somewhat queer person by the few gentry and noblemen about, still, with all his supposed eccentricity, he was known to be good and pious, and he was also commonly reported to be enormously rich. Who but a *Milord* of immense fortune would think of such immense expense as was supposed to have been lavished on the Providenza? His story was not known. Of course he had carefully kept it secret, and for the sake of concealment, as well as for the purpose of sparing the Neapolitan mouths to so severe an effort, he gave his name when it was asked as Mr. Ley. But he was thought, as we have said, very rich, and the Signorina passed as his only daughter, or, at least, his only heir. The fortunes of the noble house of Campobello were not very flourishing, and needed a certain amount of rebuilding. The Count and his wife were good Catholics, and it is fair to say that if they had not heard so much as they had about the virtues and accomplishments of the Signorina, they would not have thought of the alliance. On some of the very rare visits which the inhabitants of the Providenza paid to Sorrento or Castellamare—they seldom went much farther, except



to Capri—the Signorina had been seen and inspected by the Contessa. There had even been a slight acquaintance begun while Emily was still alive. Mr. Wychley had been able to give some help, of a medical kind, to one of the children, and some of the peasants on the Count's estates had benefited by the hospital. The boys had an English tutor, and this was another tie. Thus it was that the Count and his worthy spouse now thought it well to break the ground in a formal manner for the projected alliance.

The death of the mother of the intended bride prevented the Contessa herself from attempting the serious enterprize of a journey up the hill. But the Count had put himself on mule back, and had taken with him his son and heir. A pair of well-appointed servants attended them. This formal visit was meant to be understood as an opening of negotiations, and great had been the disappointment of the two valorous cavaliers at the absence from home of the Lady Teresa.

As it so happened, no one could tell exactly in what direction the missing pair had wandered, and in truth Mr. Wychley was not afterwards very sorry that his niece had been away. He knew that she would not have received the addresses as they were meant to be received. She would have been so kind and open and good-natured, and so unsuspicious, that the Count and his son might have gone home with the impression that she was far gone in love already. After all, it was better that the affair should first be opened between the parents of the contracting parties; so Mr. Wychley had listened gravely to the compliments of the good Count and to the delicate language in which he approached the subject.

## A SCOTTISH JESUIT.

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### CHAPTER I.

#### THE SOCIETY OF JESUS IN SCOTLAND.

AT a very early period of its existence the Society of Jesus took a lively interest in the spiritual welfare of the United Kingdom, and that interest has never ceased to manifest itself, under one form or another, until the present time. For obvious reasons, such remote localities as Scotland or Ireland were selected as the scenes of missionary labour in preference to England, where every attempt of this nature was watched with jealousy and repressed with severity. The opportunities which from time to time have presented themselves for the efforts of the Society have been faithfully accepted by it, in accordance with the spirit and the example of its great Founder, to whom the recovery of Great Britain to the faith was always an object of especial interest. At the request of Robert, Archbishop of Armagh, Ireland was visited by Alphonsus Salmeron and Paschasius Broet, two of the original Fathers of the Society,\* who, on their recall homewards by St. Ignatius, spent some time in Scotland, where they laboured with considerable success. They obtained the patronage of James the Fifth, who steadily adhered to the faith, regardless of the solicitations of his uncle, the brutal Henry the Eighth. The return of Mary Stuart upon the death of her husband, Francis the Second of France, led to the mission of Nicolas Gaudanus

\* See the Life of Alphonsus Salmeron, prefixed to his *Comment. in Hist. Evang.* Colon. 1602, fol. He was sent into Ireland by Paul the Third in 1541, from which he escaped with difficulty into Scotland.

into Scotland, who was instructed to assist the young Queen with advice as to the mode in which she could most easily and effectually encounter the difficulties of her position. The long letter, full of interesting details, in which Gaudanus gives a detailed history of his adventures in Edinburgh and elsewhere in Scotland, has lately been recovered, and has been printed by the Jesuit Fathers of Maria-Laach. He was accompanied by Fathers Edmond Hay and William Crichton,\* and followed at no great interval of time by William Murdoch, James Tyrie, and many others, whom it is not necessary to mention in detail on the present occasion. We pass on to the more immediate object which at this time claims our attention, viz., to bring before the notice of our readers a young Scottish member of the Society of Jesus, of whose biography less is known than is worth knowing. It is necessary, however, before beginning the narrative, to state the sources from which it is chiefly derived.

Among the manuscripts belonging to the Library of the Minerva at Rome, which is attached to the great convent of the Dominicans, is a manuscript which contains a life of William Elphinston written by a well known author, Jerome Platus,† whose work in commendation of the Religious Life has been translated into nearly every European language. This piece of biography possesses the rare merit of telling, in clear and simple language, without effort or exaggeration, the process by which a mind of no ordinary grasp and acuteness was led to abandon the religion in which it had been educated in order to embrace a faith which that mind had been taught to hold in abomination. It also throws light upon the

\* On Gaudanus, Hay, and Crichton, see Sacchini, *Hist. Soc. Jesu*, A.D. 1562, p. 109.

† Jerome Platus (Piatti), born at Milan, entered the Society of Jesus in 1568 and died in 1591. His work on the happiness of the religious life, first published by him in Latin in 1580, has been translated into French, Italian, German, and English. See De Backer, i. 576, who was not aware of the existence of this life of Elphinston.

state of feeling which prevailed in Scotland during the later years of Queen Mary. But in drawing up his account of his deceased friend, Jerome Platus had a higher object in view than merely to depict an amiable and interesting character. He sought to place before his readers the portrait of one who, though but a youth and comparatively uninstructed in the faith, was thoroughly in earnest in his religion; one to whose heart that religion was an all engrossing thought; one who had given up all he had to give, and would have given more, in order to purchase that joy of the soul which springs from the peace of a quiet conscience. It is always deeply interesting to read the history of that wonderful process by which a soul is arrested in its course of worldly indifference; when it pauses in order to question the truth of its previous impressions and the safety of its present position; when, after due deliberation, it rejects what it had hitherto believed, and embraces what until now it had scorned. Through all this process Elphinston had passed, and Jerome Platus has helped us to understand how it fared with the traveller. The narrative in itself possesses much interest. It is sufficiently picturesque to win our attention and to attract our sympathies, and to sustain them to the last page. From whatever point of view we may regard it, this little sketch of an individual whose history is all but unknown seems worthy of our notice, and we now proceed to lay before our readers the following portrait of this young Scottish Jesuit.

The name of Elphinston occupies no mean place among the ancient nobility of Scotland.\* The family, widely spread in every direction, is doubtlessly derived from the locality Elphinston (or the town of Elphin) in the parish of Tranent, within the present county of Haddington. The ruins of a massive square tower, of a style of architecture which points to the reign of Edward

\* For proof of the antiquity of the family see Douglas' *Peerage*, i. 536; Prynn's *Edward the First*, pp. 651, 657, 658, 659.

the First, surrounded by a few stately old trees, still survive to point out the abode of the former lords "of that ilk."\* Nor is the castle of the Elphinstons the only object of interest in the locality, for the old town of Falsyde, and the decayed palace of the Setons, those trusty and trusted adherents of Mary Stuart, are at no great distance. Within the same parish were fought two great battles, Pinkie in 1547 and Preston in 1715.

## CHAPTER II.

### THE ELPHINSTONS OF ELPHINSTON.

THE Elphinstons of Elphinston were like their neighbours—up and doing when work was to be done, good friends and true to their own kinsfolk, and men not safe to quarrel with. They left a name behind them in the literature of their country. When the Lothians were overrun in the great invasions of Edward the First, the family abandoned their original abode, and distributed themselves in several new settlements, some in the Highlands, while some continued to prefer a Lowland home. One branch of them settled in Glasgow, and gave birth to an individual whose name is held in deserved admiration by the men who even to the present day continue to benefit by his wise and munificent liberality.

William Elphinston, a younger son of the family, settled in Glasgow as a merchant about the beginning of the fifteenth century, and seems to have realised a very comfortable independence. He had a son, who also bore the name of William, who from his childhood evinced signs of an extraordinary devotion.† When he was in his

\* Certain objects of considerable antiquity have been found near this tower, and are now exhibited in the museum of the Antiquarian Society of Edinburgh.

† Many of the family became priests. The Register of Aberdeen mentions William Elphinston, parson of Clatt, for whose soul prayer was to be said in A.D. 1516 (vol. i. p. 383). Robert was Treasurer of Aberdeen in 1521 (*Ibid.*). William de Elphinston was Canon of Glasgow in 1448 and 1477 (Cart. *Glasg.* ii. 369, 435).

fourth year he one day strayed from home, and after long search the child was found in the Cathedral of St. Mungo, praying devoutly at the altar of our Blessed Lady. A priest at the age of twenty-five, he devoted himself to the study of the Canon Law, for his improvement in which he went to the University of Paris. He visited Rome in 1453, with a retinue of six servants.\* He was recalled to Scotland, where his talents and piety soon brought him into repute. One piece of dignified preferment followed another in rapid succession; he was Official of Glasgow and St. Andrew's, Privy Councillor, Bishop, first of Ross and then of Aberdeen. He discharged the duties of each of these offices with mingled zeal and judgment.† King James the Third employed him on several embassies, and always had reason to praise his discretion. The whole of his diocese benefited by the strictness with which he corrected abuses and the liberality with which he rewarded merit. But the Bishop's great claim upon the gratitude of posterity lies in the foundation of the University of Aberdeen, which he endowed with princely munificence. Born in 1437, he had already passed the allotted average of human life when the disastrous battle of Flodden placed the fortunes of Scotland in the power of a Sovereign who knew no mercy. The Archbishop of St. Andrew's had fallen in the battle, and it was necessary that the duties of that important see should be discharged by a man who had integrity and ability adequate for the occasion. A great council of clergy and laity was held at Perth about two months after the battle, wherein it was decided that the vacant diocese should be entrusted to the Bishop of Aberdeen, probably the only one on the episcopal bench whose honesty all trusted, whose abilities had long been recognized, and whose

\* *Rot. Scot.* ii. 371.

† He was sent upon an embassy to Louis the Eleventh of France, and afterwards to the Emperor Maximilian. Spottiswood, p. 105.

patriotism was beyond suspicion.\* This design, however, was frustrated by the death of the Prelate, who, full of years and honours, departed from this life in the October of 1514.† “At eighty-three years of age,” says Archbishop Spottiswood, “his judgment in the weightiest matters of State was observed to be as quick, and his memory as ripe, as when he was in the middle of his youth.”

While that branch of the Elphinstons which had settled in Glasgow had thus contributed to the general welfare and honour of Scotland, the parent stem had not degenerated from the ancient traditions of the family. Lord Alexander fell on the field of Flodden, and his son, of the same name, died at Pinkie.‡ The latter of these would seem to have acquired property in the county of Stirling, where he settled and took root, according to the statement of a genealogical account of the chief families of Scotland drawn up in the sixteenth century, and now deposited in the Archbishop's library at Lambeth Palace. He was succeeded by his son William, who became the father of the William Elphinston whose biography we are now about to record. He also bore the Christian name of William in memory of his great predecessor, the Bishop of Aberdeen. Of his parents little is said either by Jerome Platus or the other authors who have made him the subject of a memoir. The noble descent of both parents is mentioned, more especially that of his mother, who is more than once said to have been of the royal family, and

\* Dacre, in a letter to Henry the Eighth, written on 13th Nov., 1513, mentions this meeting, in which it had been decided that the Bishop of Aberdeen should succeed to the archbishopric of St. Andrew's. See *Brewer's Calendar*, n. 4556.

† He died on 25th Oct., 1514, aged eighty-four; *Register of Aberdeen*, ii. 249, Cart. Glasg. ii. 616. “He left behind him,” says Spottiswood, “ten thousand pounds in gold and silver, which he bequeathed to the College and for the completion of the bridge which he had begun to build over the river Dee.”

‡ Douglas, *Peerage of Scotland*, i. 537. It is stated in the Lambeth MS. Collection of Scottish pedigrees, MS. 316, f. 74, that the Lord Elphinston slain at Flodden had married an Englishwoman that came with Queen Margaret, the daughter of Henry the Seventh, into Scotland.

nearly connected with Queen Mary Stuart herself. Lady Elphinston died in or about 1575, when the boy was in his twelfth year; her husband, the father of the future Jesuit, was alive at the time of his son's death in 1584.

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### CHAPTER III.

#### WILLAM ELPHINSTON, HIS EARLY EDUCATION.

WILLIAM ELPHINSTON was born on the 14th of April, 1563, a period of humiliation and trial for the Church in Scotland. The Catholic religion, for its devoted adhesion to which it had been so conspicuous in former days, was in process of being overthrown by the declared Calvinism of the Earl of Moray, the future Regent of Scotland. The Jesuit Gaudanus, who visited it at this time in order to report upon its condition to the Holy Father, has left a picture of it, at which it is impossible to look without feeling that, humanly speaking, Catholicism had ceased to be the religion of the country when Mary Stuart took its government upon her. Lord Elphinston was one of the many nobles who had abandoned the Catholic faith in order to escape from the persecution and the loss to which its followers were now certain to be exposed, and in this he was followed by his wife. It would seem, however, that some members of the family preferred exile to an ignoble abandonment of principle, and carried their creed with them into a foreign land, where they were permitted to enjoy it in the peace of a quiet conscience.

Under such circumstances, it is not difficult to anticipate what would be the training of "the Master of Elphinston." Living the wild and rough life of a baronial residence in such a country as Scotland then was, the associate of the huntsman and the falconer, and the companion of the stable-boy, he must have seen and heard much to disedify and little to instruct. Fortunately, however, for his future career, he escaped from such surround-



ings before they could exercise upon him the full effect of their pernicious influence. The whole current of his life was changed by the death of his mother, which occurred when he was about twelve years old. He seems to have been deeply attached to her, and possibly the warnings and entreaties which she had spoken while alive were recalled and treasured as holy memories when she was dead. He was now removed from his home, and placed as a page in the Court of James the Sixth, at that time a boy of about William Elphinston's own age. It was a change of scene and society, but it can scarce be considered a positive improvement. For the boisterous life of the baronial castle was now substituted the more refined, yet not less perilous temptations of the Royal Court. Here young Elphinston remained for six or seven years, in comparative idleness, his education all the while being pursued at fits and starts only, without regularity, without system, and at intervals wholly neglected. His deficiencies became more conspicuous as he advanced in years, and ere long attracted the attention and excited the regret of all with whom he came into contact, the King probably among the number. It was decided by his friends that he should be removed from the Court and sent to study in the University of St. Andrew's. The royal approval was obtained for this change in his education; and the future Jesuit substituted the dress of a courtier for that of a student.

The Reformation exercised a baneful influence upon education in general, and therefore upon the Universities, over the whole face of Europe. Those of England and Scotland suffered among the rest. It could not be otherwise, for in every country the Colleges and the clergy were twin members of that one great body, the Catholic Church, and of them it was true that where one member suffers, all the others suffer with it. It would not be difficult to trace the process by which this result was gradually effected; at present, however, we may look at the fact as it is recorded by the Reformers themselves. Let us accept Bishop Jewel

as a witness whose evidence will not be impeached, and listen to the admissions which he makes to his most trusted correspondents. His acquaintance with Oxford began early, and continued all his life long ; we may accept him, therefore, as a safe exponent of the condition to which it had been reduced by the Elizabethan Reformers.

Writing to Bullenger, in 1559, Jewel says: "Our Universities are so depressed and ruined, that at Oxford there are scarcely two individuals who think with us ; and even they are so dejected and broken in spirit that they can do nothing. . . . I cannot at this time recommend you to send your young men to us for either a learned or religious education, unless you would have them sent back to you wicked and barbarous."\*

A little later in the course of the same year, he tells the same tale to Peter Martyr: "There is everywhere a dismal solitude in our Universities. Rather than agree with us in matters of religion, our young men take their departure."†

Matters had not mended towards the conclusion of the same year. "Both our Universities," writes the Bishop of Salisbury to the same correspondent, "are now lying in a most wretched state of disorder. They are without piety, without religion, without a teacher, without any hope of revival."‡

Time passed on, the Bishops drew their incomes and were pacified, the affairs of State were said to be in a prosperous condition, but still learning and letters were disregarded. "Our Universities," repeats Jewel, "and more especially our Oxford, are most sadly deserted ; without learning, without lectures, without any regard to religion."§ It is somewhat remarkable that not one of these striking passages is referred to in the Index to Jewel's works as given by the Parker Society.

When such was the condition of education in England

\* Letters, p. 1213, Parker Society edition.

† *Ibid.* p. 1214.

‡ *Ibid.* p. 1225.

§ *Ibid.* p. 1234.

under Elizabeth, we need not be surprised to find that in Scotland things were reduced to the same degraded condition, if not to a lower. The Reformation and desolation followed each other as naturally as cause and effect. There were no teachers, there could be no teaching. The Protestant clergyman, Lyon, in his *History of St. Andrew's*,\* places this state of affairs very clearly and fairly before his readers, so as to make any further comment unnecessary. He calculates that in 1559, St. Andrew's was the residence of an archbishop and about one hundred and sixty ecclesiastics of various degrees and orders. In 1570, Goodman was the only ordained Protestant minister, and to him was intrusted the spiritual care of some twelve or fifteen thousand people. The University fared even worse than the Church. It is stated that in 1577, "by the carelessness and avarice of former rulers, a great part of the property of this University had been wasted, and the patrimony of one of the Colleges almost annihilated."†

J. S.

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*BLESSED PETER FAVRE, S.J.*

AUGUST 9TH. A.D. 1506—1554.

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*By the Author of "Emmanuel."*

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O BLESSED PETER FAVRE, so late beatified,  
 Though long of Jesus' Company the glory and the pride.  
 Thou didst, the first of Jesuit priests, before God's altar stand,  
 While great Ignatius lowly knelt amongst his little band  
 In the old church of Montmartre upon Assumption morn‡  
 When *Minima Societas* 'mid whispered vows was born.  
 'Twas thine, not his, to seal those vows with sacramental grace,  
 And Him Whose Name they dared to claim, to give to their  
 embrace.

\* Edinburgh, 1843, 8vo.

† Lyon, ii. 181.

‡ In the year 1534. The phrase in the next line, "this least Society of Jesus," occurs in the first of the Rules of St. Ignatius.

Most keen for learning from the days when a poor peasant boy  
Herded his father's scanty flock on the bleak hills of Savoy,  
Till when Christ's Vicar chose thee out, and his high summons sent  
To aid him with thy sacred lore in the council-halls of Trent.  
What toils filled up the busy hours of one brief score of years,  
While sunny Spain and wide Allemaine were watered by thy tears !  
And what nor hand nor voice could reach was reached by strong  
desire—

Ah ! kindle in our frozen hearts a faint spark of thy fire.

We called thee "Father Faber" long ; but, in this English tongue,  
That name reminds us first of him who spoke and wrote and sung  
Full many a deep and tender thought on many a holy theme  
In words which with the dew of tears and flash of fancy gleam.  
*He* loved thee well, and oft would tell of the riches of thy soul,  
Till they who read his glowing page could scarce their hearts  
control,

From seeking thee among the saints and praying for thy prayer,  
So sure they deemed thy place in Heaven, so high thy glory there.

And yet I felt a grudge for him, was jealous of his fame,  
As if in English-speaking lands he had usurped thy name !  
For "Father Faber" meant no more Loyola's first compeer,  
But the convert poet-priest with voice so silvery-sweet and clear.  
But now at last the Church has set this haunting doubt at rest,  
And "Blessed Peter Favre"\* is the title on thy crest.  
Thy saintly radiance streameth down from yon celestial height  
Amidst the sons beatified of Christ's brave champion-knight.  
With Bobola and Claver, with Spinola and all  
Whose martyr-blood doth on Japan for Christ's meek vengeance  
call ;

With Azevedo and his band, De Britto, and at home  
Alphonsus and the Belgian youth who found a grave at Rome ;  
With great Canisius, saint and sage, who thy baptismal name,  
Like Claver, bore through earthly toils, as now in heavenly fame :  
With these *Beati* of our host thy rank is fixed, until  
Perchance God bid His Holy Church to place thee higher still.

\* "Favre" was the holy Savoyard's name, and ought to be naturalized among us in preference to the French "Lefevre" or the Latinized form "Faber." For the sake of our rhythm it is well to note that the second syllable is short in "Bobola" and "Spinola."

Loved, trusted, honoured as a saint, by saints and heroes true,  
 Like him whose first-born son thou wast, and glorious Xavier, too,  
 And Borgia, and in later days Geneva's bishop-saint  
 Who loved, Savoyard like thyself, thy guileless grace to paint.  
 Nigh fifty years thy life endured amid earth's cares and charms,  
 And then, ten years before thy chief, thou diedst within his arms,  
 As innocent as thou hadst lain thy mother's arms within—  
 Full of good works and merits high, and all unstained by sin.

Sweet Saint of earnest gratitude ! thy thankful heart welled up  
 At slightest favour, like to Him Who will reward a cup  
 Of water given in His Name. For hard and thankless men ;  
 Nay, for the lost who ne'er will praise the good, good God again ;  
 For flowers of earth that cannot know the beauty God has given ;  
 For saints and angels bright on high, yea for the Queen of Heaven :  
 For these, for all, thy gratitude ascended evermore—  
 Ah ! teach us how with grateful souls to praise and to adore.\*

O Blessed Peter Favre ! look down with pity here  
 On us still toiling through our day with less of hope than fear.  
 Help us to fear in hope and love, and still with thankful heart  
 To take the good and ill that God may give us for our part.  
 In all thy cheerful gratitude, in all thy burning zeal,  
 In all thy love which now in Heaven thou scarce canst purer feel,  
 In all thy meek humility and all thy fervent prayer,  
 O Blessed Peter Faber ! obtain for us a share.

M. R.

\* To justify the special character for the thankfulness here claimed for our Saint, a few phrases may be cited from the first of the spiritual works of his English namesake.

"He (Peter Favre) came to feel as if there was not a single token of the Divine goodness shown to any one, for which he was not personally a debtor. He made himself a kind of vicar for every one who had any sort of happiness or success ; and no sooner did he perceive it than he set to work to bless God and give thanks. There was nothing joyous, nothing prosperous, that he saw or heard of, but he at once became its voice of praise and thanksgiving to the Lord. Nay, fair cities, fruitful fields, beautiful olive-grounds, delightful vineyards—he looked round upon them with exulting eye, and, because they could not speak for themselves, he spoke for them, and thanked the Lord of all for their beauty, and in the name of their owners and possessors for the dominion which He had given them thereof" (*All for Jesus*, p. 227).

And so also towards the human instruments of personal favours. He ends one of his letters to St. Francis Xavier by asking him to help him pay his debt of gratitude to his benefactors, "*ne sim ingratus ego cui tam gratis omnes bene volunt et bene faciunt.*"

## BRITAIN'S FAITH IN HOLY MASS.\*

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FATHER BRIDGETT has written two volumes which give the history of the Holy Eucharist in Great Britain, and bring down that history to the period of the Protestant Reformation. In his narrative, which is very complete and exhaustive, he records facts that are of the deepest interest; and, as the Blessed Sacrament, because it is the distinctive doctrine and the very heart of the system of the Church's life and action, is also the main point of Protestant controversy and attack, so his work is the very concentration of controversy, at the same time that its main object is instruction for the Catholic. The introduction and permanent foundation of Christianity within this Kingdom of Great Britain included the three distinct periods of the Celtic Church, whether British or Irish, the Anglo-Saxon, and the Anglo-Norman. These periods, however, did not mark out any real divergence of doctrine, but only the varying vicissitudes of the Church through the varying fortunes of the national history of the country.

Would we know the real character of the Celtic Church, whether in England or Ireland, we must gather some knowledge of its faith in the Sacrament of the Holy Eucharist, since as Father Bridgett justly says, this is "so truly the centre of a whole group of doctrines, practices, and institutions, that, when the faith on that one Sacrament is known, the character of the whole religion is determined." Now we have, even amongst

\* *History of the Holy Eucharist in Great Britain.* By T. E. Bridgett. Two volumes. London: C. Kegan Paul and Co.

scanty records, ample evidence of the watchful care of the early British Church over the celebration of the Divine Mysteries. St. Jerome could testify that, as Gaul and even Africa in those days, so also Britain adored one Christ and followed one rule of truth. British Christians flocked, in the very earliest times, to Rome and Jerusalem because there they found the same faith that they had been taught at home. British bishops crossed the sea and attended the Councils of the Church held upon the Continent, and gave their voice in decrees fully acknowledging the authority of the Pope and calling upon him to exercise that authority. St. John Chrysostom tells us that there were then in Britain churches and altars of sacrifice, whereby his intention is to declare its faith in the Real Presence. We hear mention likewise of deacons, subdeacons, and lectors, while Gildas and St. David both taught that the clergy exercised the power of the keys and offered sacrifice to God; and after penance for some great crime, it was held "unlawful for the priest to offer sacrifice, or for the deacon to hold the chalice." According to the Rev. Mackenzie Walcott, "the Cornish churches from the fifth to the seventh centuries, built by the Irish missionaries, were generally provided, as in Ireland, with a well (for baptisms), with a simple parallel chancel, with a stone altar, and a stone bench table." Another clear proof of the reverence that comes from faith in a Divine Presence is the imposition of the penalty of a fast for three Lents on the priest who should lose the Sacred Particle, not as an act of deliberate sacrilege, but simply through accident, from want of due care.

The British Church, towards the end of the fourth century, founded a colony on the opposite coast of Gaul called Brittany. And as it continued close relationship and intercourse with that spiritual filiation, it doubtless imparted to it its own faith and spirit, and preserved the fullest communion afterwards both in teaching and practice. That church of Brittany enjoyed comparatively easy access

to the heart of Christendom, and itself belonged to the province either of Dol, or of Tours, where in 461 a British bishop took part in the first Provincial Council of Tours. In 557, St. Paternus of Avranches and St. Samson, Abbot of Dol, were present at a Council held in Paris, and were in full harmony and union with all its actions. Indeed, exactly ten years afterwards the bishops of this northern part of France inclined to a certain independence of a see now in the territory of the Franks, and showed how much they leant towards their British founders, while still in the Provincial Council they gave their adherence to its expressions of profound reverence for the Real Presence in regard of those "who consecrate the Body of the Lord," and again when it forbids laymen to stand among the clergy near the altar during Mass or Office; nevertheless, "the holy of holies" will be open to the laity for prayer, and when they come to Communion, though it is also named "the blessed sanctuary." This early church of Brittany prescribed that the people should assist at the Holy Sacrifice of the Mass, at least on Sundays and festivals, while it multiplied the different special intentions for which Mass might be offered up, one of these being the relief of the faithful departed. St. Cæsarius, Bishop of Arles, in the commencement of the sixth century complains of people leaving the church, and warns them that only there are the oblations made, and "the Body of Christ consecrated." St. Gregory of Tours also narrates how a lady had a daily Mass said for the soul of her husband, and though present each day, did not always go to Communion.

Who could doubt of the perfect unity of the Anglo-Saxon with the British Church on this great Mystery of the Altar, who reads the language of its saintly historian and exponent, Bede, or in truth of all the ecclesiastical writers of the period. They call Mass, the Celestial and Mysterious Sacrifice, the offering of the Victim of salvation, the Sacrifice of the Mediator, the Sacrifice of the Body



and Blood of Christ, the renewal of the Passion and Death of the Lamb. St. Adamnan, Abbot of Iona, speaks of the Sacrificial Mystery, and tells of the priest at the altar who performs the Mysteries of Christ, consecrates the Mysteries of the Eucharist, and celebrates the solemnities of Masses. If Catholics now use clear language respecting the Blessed Sacrament, so did Alcuin full a thousand years ago: "Store up your friend's name in one of the caskets of your memory, and bring it out in fitting time when you have consecrated bread and wine into the substance of the Body and Blood of Christ." Do modern Catholics speak of the Holy Eucharist as containing Christ Himself, present there to receive our adoration? Yet Venerable Bede and Werfrith of Worcester quoted and translated the writings of St. Gregory the Great, where he asks, "Who of believing men can have any doubt that during the time of Oblation the heavens are opened at the prayer and voice of the priest? Who doubteth of this, that many troops of angels are present during the Mystery of Jesus Christ?" It is true that many apparitions and miracles in modern times attest the Real Presence beneath the sacramental veils. But then in Anglo-Saxon times, St. Ælred recounts how both St. Edward and the holy Count Leofric saw with their bodily eyes our Lord standing on the altar of St. Peter's monastic church. St. Odo, again, prayed for a miracle to convince certain clerics of the truth of the Divine Presence, and they gathered round him at consecration and saw blood dripping from that part of the Host which the priest held in his hand.

For the true teaching of the Anglo-Norman Church on the Holy Eucharist we have but to consult the clear definitions of Lanfranc and St. Anselm, and of Adam Scot, Abbot of Withern, in Galloway. The last-named of these states the doctrine with neat precision: "While the species of bread is seen, its substance is not there; and the substance of Christ's Body is really there, though Its form appear not. The power of God can cause that one

Body should be in different places at the same time, and the whole of the Body in every part of the outward species." And of this doctrine Lanfranc affirms: "This faith hath been held from the beginning, and is still held by that Church which is called Catholic, because it is spread throughout the world."

By every available testimony and illustration Father Bridgett builds up and enriches his history of the Holy Eucharist in Great Britain, but we have in these few sentences indicated the distinct presence in the teaching of the early Church of that great Mystery, round which he has raised so grand a temple of reverence and worship.

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### *INTENTION OF THE APOSTOLATE OF PRAYER FOR AUGUST.*

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#### THE SANCTIFICATION OF THE CLERGY.

THE surpassing importance of the intention here proposed might justify its repetition at short intervals. In fact it is not very long since a very similar object of pious zeal was commended to the prayers of our Associates. We were at considerable pains on that occasion to disavow all idea of an implied reflection on the goodness of the services, or the holiness of the lives, of those whom God has called to exercise among us the ministry of souls. That prefatory disclaimer we must be allowed to make once more. Scandalous apostasies will and must happen, but they are purely personal horrors and do not affect the sanctity of that apostleship from which here and there a Judas prevaricates that he may go to his own place.

It is not for bad priests and fallen monks that we solicit the spiritual alms of many prayers this month, but for those who now are doing the work of God well that they may do it still better, and for those who are far

advanced upon the road of perfection that from their number great saints may arise in the merciful providence of God for His Church.

The more souls are highly favoured, specially called by Almighty God, nearer and more dear to the Sacred Heart of Jesus, the more do they deserve to be the objects of many prayers, both for their own sake, that the work of grace begun in them may be happily completed, and for the sake of the Church, that their preaching and example may have wide-spread influence for good. Therefore let no one suppose that to call upon the faithful to pray for their pastors is an inversion of good order, or in some degree incongruous. It is at least as much the duty of the people to pray for their spiritual guides, as for the priest to pray for those to whom he breaks the Bread of Life. All Christians of every grade in the Church of Christ owe to their brethren the aid of prayer; and, after the claims of consanguinity and immediate dependency have been satisfied, the first and most fervent prayers should surely always be for those who can do the most to help or to hinder the cause of God.

And, on the other hand, no men are so anxious to obtain the help of many prayers as they who feel that there is a work to be done which exceeds their unassisted powers; and in this category will be found all zealous priests, who have drawn from the Sacred Heart something of that burning love of souls which can never rest satisfied with what is respectable and indispensable in purity of faith and conduct. They have felt that higher graces are within the reach of men of good will, and possibly they are looking forward to the time when some emancipation may be granted from the conventionalities of modern life which stand in the way of grander work for God in these days afflicted with the blight of littleness.

No Catholic in England at this time, when grace is stirring many hearts and the future of the British Empire depends upon the extent to which Catholicity on the one

hand or atheism on the other shall make converts of the ignorant and fluctuating "middle state of souls," can say with truth that it matters little to the world at large whether he plunges into a career of sin or sets the example of a virtuous life. Who, then, can even approximately calculate the importance of the work which can be done or left undone by priests in England, priests *veri nominis*, in communion with Rome, having power from Jesus Christ to offer Sacrifice and to absolve from sin? Certainly no one of our associates will refuse to pray that by the intercession of Blessed Mary ever Virgin the Sacred Heart of Jesus may bestow graces proportioned to our need upon our hard-working and self-sacrificing priests.

## PRAYER.

Sacred Heart of Jesus! through the Immaculate Heart of Mary, I offer to Thee the prayers, labours, and crosses of this day, in expiation of our offences, and for all Thy other intentions.

I offer them to Thee in particular for Thy priests, more than ever exposed to the insidious attacks of Thy enemies. Infuse into them, dear Lord, Thy light and Thy strength, that they may be beyond the reach of flattery and incapable of fear. Amen.

## THE APOSTLESHIP OF PRAYER.

# The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

AUGUST, 1881.

### I. GENERAL INTENTION: *The sanctification of the Clergy.*

### II. PARTICULAR INTENTIONS.

1. Mon. *S. Peter's Chains*.—Freedom from sin; 13,782 sinners.
2. Tues. *S. Alphonsus Liguori, B.C.D.*—Remembrance of death and judgment; 1,028 missions and retreats.
3. Wed. *Finding of S. Stephen, Proto-M.*—A holy death; departed Associates.
4. Thurs. *S. Dominic, C.*—Zeal for souls; 11,830 religious.
5. Fri. OUR LADY AD NIVES.—COMMUNION OF REPARATION, &c.—FRIDAY OF THE SACRED HEART OF JESUS.—GENERAL COMMUNION OF THE HOLY LEAGUE.—Gratitude; 2,907 acts of thanksgiving.
6. Sat. TRANSFIGURATION OF OUR LORD.—Change of heart; 5,779 interior graces.
7. SUN. *Ninth after Pentecost.*—*S. Cajetan, C.*—(*S. J., Octave of S. Ignatius.*)—Edification; 2,826 superiors.
8. Mon. *SS. Cyriacus, &c., MM.*—(*S. J., B. Peter Faure, S. J., C.*)—Peace and good will; 1,888 graces of concord.
9. Tues. *S. Hermenegildus, M.* April 13.—(*S. J., S. Cajetan, C.* Aug. 7.)—Compassion for the Holy Souls; 10,394 dead.
10. Wed. *S. Laurence, M.*—Good works; 1,317 promoters.
11. Thurs. *Of the Octave.*—(*S. J., SS. Cyriacus, &c., MM.* Aug. 8.)—Docility to heavenly inspirations; 2,725 vocations.
12. Fri. *S. Clare, V.*—Obedience; 1,960 communities.
13. Sat. *Vigil.—Fast.—Of the Vigil.*—(*S. J., B. John Berchmans, S. J., C.*)—Watchfulness; 11,034 young men and young women.
14. SUN. *Tenth after Pentecost.*—Devoted zeal; 4,228 ecclesiastics.
15. Mon. ASSUMPTION OF B.V.M.—Confidence in Mary; 9,809 various intentions.
16. Tues. *S. Hyacinth, C.*—Trust in God; departed directors and promoters.
17. Wed. *Octave of S. Laurence.*—Contempt of the world; 4,658 temporal concerns.
18. Thurs. *Of the Octave.*—(*S. J., S. Anselm, B.C.D.* April 21.)—Christian care of children; 14,324 children.
19. Fri. *Of the Octave.*—(*S. J., S. Fidelis of Sigmaringa, M.* April 24.)—Faith; 5,535 families.
20. Sat. *S. Bernard, C.D.*—Esteem for the Faith in its fullness and purity; 2,331 heretics and schismatics.
21. SUN. *Eleventh after Pentecost.*—*S. Joachim, C., Father of B.V.M.*—Fidelity to duty; 5,200 parents.
22. Mon. *Octave of the Assumption.*—Childlike confidence in the protection of our Blessed Lady; 4,756 graces of perseverance.
23. Tues. *Vigil.*—*S. Philip Benizi, C.*—Eager desire to gain increase of merit; 2,053 spiritual works.
24. Wed. *S. Bartholomew, Ap.*—Extension of the Kingdom of God; 397 foreign missions.
25. Thurs. *S. Louis, C.*—Submission to the Will of God; 3,684 sick.
26. Fri. *S. June Frances, W.*—Spirit of self-sacrifice; 2,188 Church students and novices.
27. Sat. *S. Joseph Calasanz, C.*—Zeal for Christian education; 2,916 houses of education.
28. SUN. *Twelfth after Pentecost.*—*S. Augustine, B.C.D.*—(*S. J., MOST PURE HEART B.V.M.*)—Love of innocence; 3,256 First Communions.
29. Mon. *Beheading of S. John Baptist.*—Resignation; 2,881 afflicted persons.
30. Tues. *S. Rose of Lima, V.*—Assiduity in attendance at Church services; 2,257 parishes.
31. Wed. *S. Aidan, B.C.*—Persecuted religious men and women.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the morning of the twelfth day of the month. The list of intentions should not carry, on the same leaf, any signature or address, and any letter which accompanies it should be either separate from it or easily separable. It is well to add the letters C.D. after the name of the Central Director on any envelope containing intentions.

*An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.*

Application for Diplomas of Affiliation to the Apostleship of Prayer for England, is to be made to the Rev. A. G. Knight, S.J., 111, Mount Street, Grosvenor Square, London, W.; for Ireland, to the Rev. Edward Murphy, S.J., St. Ignatius' Church, Galway. Sheets of the Living Rosary, adapted to the requirements of the Association, Tickets of Admission, Intention Sheets, large and small, and Scapulars, may be had from F. Gordon, 48, South Street, Grosvenor Square, London, W.

## *LIFE OF LADY FALKLAND.*

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### CHAPTER IV.

DURING the years which preceded Sir Henry Carey's elevation to the peerage and his appointment of Lord Duputy for Ireland, his duties as Comptroller to the Royal Household had kept him in almost constant attendance at the Palace. His wife managed his own domestic affairs until the death of his father, and the increasing number of her children made it impossible for her to continue to govern her house and educate her family without assistance. She was obliged to engage others to take part in this labour, and the more so that she often came to live at her husband's lodgings at Court. Anne of Denmark had died a few days after Sir Henry Carey's appointment to the post he occupied during the remainder of the reign of James the First. In consequence of the Queen's death, ladies ceased to frequent the Palace. But it was probably during her visits to London at that period that Lady Carey became acquainted with the friends who showed her so much kindness in the days of her adversity: the future Duchess of Buckingham; the Countesses of Arundel and Denby, Lady Mountgarret, and many others. Her husband, no doubt, introduced her to the wits and literary men with whom he had long consorted, for it is said that even at Oxford, when a mere youth, his chambers were the resort of divines, philosophers, lawyers, historians, and politicians. The name he had acquired there had brought him into notice at the Court, and there he must

SEPTEMBER, 1881.

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have been on intimate terms with men of genius who, like Ben Jonson, did not disdain to employ their talents for the amusement of the King and Queen. In 1612, when every effort was used to cheer the failing spirits of Anne of Denmark after the loss of her son, Prince Henry, a mask was performed at Caversham, where she rested on her way to Bath, in which the actors were Lord and Lady Knollys, their four sons, Lord Dorchester, and Sir Henry Carey. So greatly was her Majesty pleased with this performance that, "forgetting her ill-health, she graciously adorned the place with her personal dancing." In the midst of a courtly, aristocratic, and literary society, Elisabeth found herself in a new world, a congenial one in some respects, as far as intellect was concerned, but one in which she saw and heard much which must have jarred with her earnest nature and devout turn of mind. Whether during these years she advanced beyond the Bishop of Durham's standard of orthodoxy we are not told. She is said to have continued "in the same opinion as to religion," but that this opinion included practice in one important respect we can deduce from the statement that "she bore a great and high reverence for the Blessed Virgin, and that being with child before her departure for Ireland, she offered up her infant, if it were a girl, to bear her name out of devotion, and resolved as much as should be in her power to lead her to be a nun. Lady Falkland was nursing that little Mary when, in August, 1622, she went to Ireland with her husband and her children, leaving behind her the eldest of her daughters, that gentle bride of thirteen, who, on the 22nd of May, had been married in the King's Chamber to Lord Hume, "his Majesty having made the match."

Except for the grief of such a separation, this was probably a happy moment in Lady Falkland's life. She had been able by an act of no common generosity to render a great service to her husband. He was in urgent want of a sum of money to meet the expenses of his

installation as Lord Deputy of Ireland. The King had allowed him to sell the plate appertaining to his former office, but this was but a small advance towards what he required. His wife, "who never thought of her own interest when his was concerned," consented to have her jointure lands mortgaged in order to supply him with the necessary amount. This was the more generous because a portion of the fortune settled upon her at her marriage had been since reassumed by the Crown, on the plea that it had formerly belonged to the Duchy of Cornwall. This surrender of her rights so irritated her father, that he disinherited her and settled all his estates on her sons—on the eldest, Lucius, in the first instance, and in the event of his dying without issue, on the second, Lawrence. Not even the paternal anger and its effects on her own prospects could make Lady Falkland regret what she had done. Moreover, she conceived great hopes of doing good in the country where her disinterestedness had enabled her husband to assume the government. Nor did her sanguine nature allow her to foresee all the public and private difficulties they would both have to encounter, or what she was about to suffer in the midst of an oppressed people, persecuted for their adherence to a faith to which she secretly inclined. But only two days after her arrival in Ireland her eyes were opened on that point. The Lord Deputy and his family had landed at Meath on the 6th of September in the evening, and on Saturday in the afternoon, the Lord Chancellor, the Marshall, the Lords Justices, many of the nobility, and all the Privy Council of Ireland met him half-way between that place and Dublin, and accompanied him to the Castle. On Sunday morning the ceremony of his installation took place. The chief officers of state and principal personages of the Viceregal Court repaired in the morning to the Church of the Holy Trinity, commonly called Christ Church, "where being seated in their seats, his Majesty's sword was laid before them. Then all the councillors together



with the gentlemen pensioners and the attendants returned back to the Castle, from whence the Lord Falkland, being by them attended and accompanied by the Lord Viscount William of Athlone riding by his side, they came altogether to Christ's Church, and there being seated, Dr. Usher, Lord Bishop of Meath, made a learned sermon." The text of that sermon was, "He beareth not the sword in vain." Its spirit and tone was such as "greatly to alarm the Catholics." Lady Falkland had to sit and hear, with what patience she could, her husband exhorted and adjured not to tolerate the exercise of the Catholic religion, in a harangue so virulent that it called forth the censure even of the Protestant Primate. If up to that moment she had witnessed with pleasure the pageantry of the semi-regal progress and her husband's entrance into the old and beautiful Irish Cathedral, a depressing heart sickness must have deprived her of all enjoyment during the ceremonies which followed the Protestant Prelate's ghastly sermon. When the sword was delivered into the hands of her lord, could she refrain from thinking of the words of Scripture so hatefully perverted?

Again, the difficulties as to the religious education of her children increased tenfold in Ireland. All that they saw and heard at the Castle was calculated to arouse the prejudices from which she had so carefully sought to guard them. The contempt showered on recusants, the charges of disaffection to the King and realm, the name of traitor bestowed on any Catholic who procured the conversion of a Protestant, their love for their father, who was driven by the difficulties which surrounded him into a querulous irritation against the Irish race and religion, would naturally influence the minds of young people in spite of her utmost efforts to the contrary. Lord Falkland's predecessor, Oliver St. John, recently created Viscount Grandison, had taken a wise and humane view of the condition of Ireland, and extended as much toleration as the laws would permit to Catholic worship.

He, as well as Lord Chichester, the previous Viceroy, had endeavoured to redress and mitigate the cruel wrongs of the natives with regard to the possession of land, and it is probable that if this system had been fairly tried on an extended scale, a large class of Irish landowners might have rallied round the Government. Lord Grandison's projects were good, but the evil was far gone, and in some respects irreparable. After the rising in Tyrone in 1608 had been fiercely quelled, millions of acres were escheated to the Crown, and bestowed by King James on Protestant colonists from England and Scotland. That monarch believed that the only way of extirpating the Catholic religion was by extending this system throughout the whole country. Almost every plot of land possessed by natives was declared to belong to the Crown, and in consequence whole tribes were driven away from the soil that had given them birth. To carry out what would be called in these days Lord Grandison's remedial measures, required a watchful eye and a firm hand. Dublin swarmed with adventurers who had crossed St. George's Channel to repair their broken fortunes. The Celtic population were filled with a justifiable animosity against English speculators. Religious difficulties served to increase and embitter these political and social embarrassments. There was a standing deficit in the Irish Exchequer, and England did little or nothing to supply the want. The Protestant clergy were clamouring for a strict observance of the penal laws, which under the two last Viceroys had not been rigorously enforced. The new Lord Deputy, naturally kind-hearted and desirous as he was to fulfil his duties, had not it appears clear-sightedness to detect the real sources of evils, such as those which stared him in the face, nor the firmness to adhere to a steady course of action in order to remedy them. His predecessor had dealt vigorously with the enemies of his administration. The clamour which he roused in Ireland reached the throne in England: James had bent

before the storm and recalled him. Lord Falkland had no doubt this example before his eyes, and the conflicting statements regarding his government of Ireland probably arose from the fluctuating nature of his policy. On the one hand, Anthony Wood in his *Athenæ* says "that he deserves to be remembered as an able, a polite, an uncorrupt statesman. His strict though legal administration, in regard to the Irish Papists whom the Court was inclined to favour, raised the loudest clamours against him from that party, but this rather served to elevate than degrade his character, as he afterwards abundantly apologized for his whole conduct. We have abundant proof of his disinterested loyalty and integrity, as he greatly impaired his patrimony in employments by which others have raised their fortunes." Dr. Leland speaks of him, however, "as having been more distinguished by his rectitude than his abilities. In a government which required vigour and austerity he was indolent and gentle, courting rather than terrifying the fractious. He was harassed by the intrigues and clamours of the King's Ministers, whom he could not always gratify to the full extent of their wishes. His actions were severely maligned at the Court of England, and his administration in consequence was cautious and embarrassed. Such a Governor was little qualified to awe a numerous and powerful body of recusants." That Lord Falkland did do his best to awe them can, however, be gathered from the fact that a few months after his arrival in Ireland a proclamation was issued "against the Popish clergy, secular and regular, ordering them under pain of the severest penalties to depart from the kingdom within forty days, after which all persons were prohibited to speak to them." How painful to his wife must have been this line of conduct on his part, we can easily picture to ourselves. How she employed herself amongst that people "for whom she had much affection" we must now tell.

## CHAPTER V.

LADY FALKLAND'S was not a character which could content itself with remaining inactive in the presence of such misery as daily met her eyes. She was debarred from spiritual works of mercy amongst the Irish poor, both as a Protestant and as the wife of the Viceroy, but plans for their temporal welfare she set herself with ardour to contrive. And first, in order as she hoped to communicate more freely with them, she began to study their language in an Irish Bible, but from want of teachers and of books failed in the attempt to master it. Then, "for the benefit and commodity of that nation, she set upon a great design." Like so many persons in the present day who take refuge from an oppressive sense of the insufficiency of the religion they profess in an unbounded devotion to good works, which relieves their consciences and leaves no time for thought, she conceived vast plans and threw herself heart and soul into a work her daughter thus describes: "It was to bring up the use of all trades in that country, which is fain to be beholden to others for the smallest commodities. To this end she procured some of each kind to come from places where those trades are exercised, as several sorts of linen and woollen weavers, dyers, all kinds of spinners and knitters, hatters, lace makers, and many other trades. And for this purpose, she took of beggar children (with which this country swarms) more than eight score 'prentices, refusing none above seven years old, and taking some less. These were disposed to their several masters and mistresses, to learn those trades they were thought most fit for; the least amongst them being set to something, as making points, buttons or lace, or some other things; they were parted in their several rooms and houses, where they exercised their trades, many such rooms being filled with little boys and girls, sitting all round at work, besides those that were bigger for trades

needing more understanding and strength. She brought it to that pass that they made broadcloth so fine and good of Irish wool, spun and dyed and weaved and dressed there, that her lord, being Deputy, wore it. Yet it came to nothing. She had great losses by fire and water; her work-house, with all the materials and much cloth that was in it, was burnt. Her fretting mills were carried away, and many of her things destroyed." After she became a Catholic, Lady Falkland ascribed these misfortunes and the failure of her well-meant efforts to the fact that the children employed in her factories were taken to the Protestant church. She had, indeed, reason to thank Providence for the non-success of her plans, for it saved her from the responsibility of having endangered the faith of these Irish children whilst aiming to promote their temporal welfare. But her daughter goes on to tell us that there were other reasons, which would in themselves account for the unsatisfactory result of her schemes. "She was better at contriving than at executing. She undertook too much at once. Having but little choice as to those she employed, she often engaged unskilful, or, as they sometimes turned out, dishonest persons. Though rather prone to suspect people, she was very easily taken in (cozened), and having no order and method about money matters, or memory for accounts, she was subject to paying the same thing over and over again. Some one confessed to her once that he had made her pay the same bill as much as five times in five days. Nor did she like to be undeceived by those who saw she was cheated, being apt to suppose that it was out of dislike of her projects and to divert her from them that they did so. When her mind was set violently upon anything, which it always was when it bore a semblance of good, she could not bring herself to believe that she was cheated, and this over-eagerness, even when she had means at her command, involved her in embarrassments. Sooner than forego some object she had set her mind upon, she would pawn

or sell anything she had, even an article she would have need of an hour after. The same vehemence prompted her into making great promises to those who assisted her in her undertakings, and expressing a disproportionate gratitude on these occasions, which led to great expectations not easy to fulfil when she came afterwards to consider of them."

Lord Falkland seems to have acted, with regard to his wife's benevolent schemes, in the same vacillating manner with which he conducted the government of Ireland. "He seemed often displeased with them, but though he might easily have stopped her works, he led her to believe that it was the manner in which they were carried on, not the work in itself, which he disliked, and that manner she saw not how to amend." She was always under the impression that whilst he desired to disengage his own responsibility in the matter, he wished her not to leave them off. And at a later time she discovered this to have been truly the case, for letters of his fell into her hands, in which he highly praised that for which he had often chidden her, and affirmed that, had it been well prosecuted, the work would have been of exceeding benefit to Ireland."

It is rather difficult to reconcile what is said in this part of Lady Falkland's life with the statement in a previous chapter as to her ability in domestic management and "her capabilities for what she would apply to." Perhaps these last words afford a key to these contradictions. Her acute intellect and strong will were probably bent in the early days of her married life on the accomplishment of her home duties, and stimulated by a passionate desire to gain her husband's affections. Just as she rode desperately to please him, though a coward at heart, she no doubt worked hard at accounts and conquered the bias of her nature in order to do as he wished. And now that his position was altered, an equally intense desire to make his administration popular in Ireland, and at the same time her own inordinate zeal for good

works, may have led her to give the reins to a naturally reckless habit of expenditure and a headstrong self-will in pursuing her objects. She struggled to keep up her industrial schools as long as she remained in Ireland; but soon after her return to England in 1625 they ceased to exist.

Of Lady Falkland's religious state of mind during her stay in Ireland very little is said. She became acquainted with Lord Inchiquin, "an exceeding good Catholic, whom she highly esteemed for his wit, learning, and judgment, though he was only about nine-and-twenty years of age when he died. Her lord did the same, admiring him much as a man of so sincere and upright a conscience, that he seemed to look on whatever was not lawful as not possible." It is added that "he did somewhat shake her supposed security in esteeming it lawful to continue as she was." Her mind was evidently deeply engaged in the all-important question which had troubled her almost from her childhood. Whenever she met with any one who had changed his religion her great anxiety was to discover, if possible, the origin of such a change. One of her husband's chaplains, Dr. Hachett, then a Protestant dean, had once been a Jesuit. She observed that in his sermons he never spoke against Catholicism, but only exhorted his hearers to a good life. She could not rest till she had asked him, and in the most urgent manner entreated him to tell her what had led to his becoming a Protestant. He said that "indeed being a Jesuit and desiring to be sent to Rome, which place had for that Society in every way greater advantages than all others, his desire was refused, and his Superiors sent him, on the contrary, to Scotland, his own country, but of all others most disadvantageous and incommodious to those of their Order, and that he, being most unwilling to go thither, out of the desire he had to find some way how to avoid so hard an obedience, began to look into the Protestant religion, and, as she knew, satisfied himself." With this answer she also remained

satisfied. We find her giving the name of Patrick to the eldest of the two sons to whom she gave birth in Ireland. She commended them both from their infancy to the great Apostle of that country, and always believed he had taken them under his protection. She lived to see them both Catholics. Her eldest son—the only one of her children who, in spite of her efforts to the contrary, loved her better than his father—must have caused his parents some uneasiness at one moment of his life. He, as well as his brothers, had been educated at the Viceregal Court since Lord Falkland had been deputy, and afterwards at Trinity College, but “under the care and vigilance of such governors and tutors, that they learned all those exercises and languages better than most do in more celebrated places, insomuch that when Lucius came to England at the age of eighteen, he was not only master of the Latin tongue, and had read all the poets and other of the best authors with notable judgment for that age, but he understood and spoke French as well as if he had been many years in France.”

It must have been soon after his arrival from Ireland that this accomplished young man, who is, however, described in the *Biographia Britannica* as being at that time “a wild youth,” committed some indiscretion which led to his being imprisoned in the Fleet. Lord Clarendon, in his famous character of Lord Falkland, makes no mention of this early event in the history of his friend; but from his father’s petition to King James, there can be no doubt of the fact. It is a curious specimen of the style of the times.

“I had a sonne, until I lost him, in your Highness’ displeasure, where I cannot seek him, because I have not will to find him there. Men say, there is a wild young man now prisoner in the Fleet, for measuring his actions by his own private sense. But now that for the same your Majesty’s hand hath appeared in his punishment, he bows and humbles himself before, and to it. Whether he be



mine or not, I can discern by no light, but that of your Royal clemency, for only in your forgiveness can I own him for mine. Forgiveness is the glory of the supremest powers, and this the operation, that when it is extended in the greatest measure, it converts the greatest offenders into the greatest lovers, and so makes purchase of the heart, an especial privilege peculiar and due to Sovereign Princes. If now your Majesty will vouchsafe, out of your own benignity to become a second nature, and restore that unto me which the first gave me, and vanity deprived me of, I shall keep my reckoning of the full number of my sons with comfort, and render the tribute of my most humble thankfulness, else my weak old memory must forget one.”\*

This appeal was no doubt successful, for Lucius was sent to travel abroad, “under the tutelage and protection of a discreet person, who wrought in him a great reformation of life and manners.” The future Lord Falkland had ever, we are told, a great respect and veneration for this tutor, whose name is not mentioned. Considering how strongly Liberal, to use the language of the present day, were the opinions of the Royalist hero at the outset of his career, it is not unreasonable to suppose that the wildness attributed to him in early youth was of a political rather than a moral character, and that it was for “exercising his private sense” in such respects that he incurred the Royal displeasure.

When he returned from abroad, Lucius Carey came into possession of the fortune bequeathed to him by his grandfather, the Chief Baron Tanfield. He then chiefly resided at Oxford, where, like his father before him, he became the centre of a society of wits and men of learning.

It was about the same time that Lady Falkland left Dublin never to return there. We can only guess at the reasons for this departure. It may have been caused by

\* *Biographia Britannica*, v. iii. p. 290.

her partiality, not sufficiently concealed, for a religion which her husband hated more and more as the chief source of his difficulties in the government of the Irish, or it may have been, as would seem indicated by some of his and her letters, that she went to London for the purpose of representing his necessities to the English Ministers, and pressing his suits through her personal influence with some of them. The wish to see her daughter, Lady Hume, from whom she had been separated for three years, may also have influenced her. She took with her the eldest of her unmarried girls and her younger children, leaving the rest with her husband, "who was so tenderly careful of them," one of these daughters writes, "that he could supply the part of both father and mother." Lord Falkland's disposition was evidently amiable, and his love of his children intense. His wife he probably admired more than he loved. Her peculiarities and faults may often have been trying to him, and her virtues also. The combination of great merits with troublesome little defects is often a peculiar source of irritation in domestic life. This may account for the strange fact that so kind-hearted a man, under the influence of angry feelings and a mis-directed affection for his children, should have proved so cruel an enemy to his wife as he showed himself after her conversion.

## *ST. PAUL STUDIED IN HIS EPISTLES.*

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### CHAPTER V.

#### FLIGHT TO BERÆA.

WE have seen that the disturbance, which drove St. Paul and his companions from Philippi, was simply an outburst of brutal heathen violence, not only unchecked but shared in and encouraged by the magistrates, and that its cause was the greed of a few money-seeking persons, whose sources of revenue had been interfered with by the casting out of a devil from a poor girl. We might call this an accidental misfortune, were there any such things to be found in the opposition with which the preaching of the Gospel and the work of the Church have been met ever since the Day of Pentecost. The truth is, that the powers of evil, whose impostures had been interfered with by the exercise of his spiritual authority by St. Paul in the case of this possessed person, are always on the alert and never sleep in their resistance to the progress of Divine truth. They catch hold of one weapon after another, as occasion furnishes it, but their malice is as persistent as the activity of a skilful general, who uses at one time his skirmishers, at another his artillery, at another the masses of his infantry or his squadrons of horse. One great advantage of the study of the Apostolic history, is that we learn to note the extreme versatility of our spiritual foes, and to recognize in the details of their working eighteen centuries ago the very same multitudinous artifices which were used against St. Paul or St. Peter.

This, then, had been the device of Satan to get rid of St. Paul's presence at Philippi. At Thessalonica, on the contrary, the opposition to the Apostles arose from the envy of the Jewish leaders, whose influence among their Gentile adherents was threatened by the progress made by the Gospel through the teaching of St. Paul. These men did not put themselves forward, any more than Annas and Caiaphas at Jerusalem, in the case against our Lord, until the false witnesses had failed to secure the object for which they were suborned. They acted through others, whose services they purchased in the most vulgar way. At all events, the Jews of Thessalonica did not move by themselves. "They took to them some wicked men of the vulgar sort"—"certain vile fellows of the rabble," as it is otherwise translated, and proceeded at once to make a commotion in the city, such as would naturally attract the attention of the guardians of the public peace, who were responsible to the Roman authorities. They "beset Jason's house"—that is, the house in which St. Paul was lodging—and it is probable that if the Apostles had been found there they would have torn them to pieces. But warning of the intended attack had been conveyed to the objects of the envy of the Jews, and the rioters had to content themselves with seizing Jason himself and certain other of the brethren, whom they dragged before the tribunal of the politarchs, as the local rulers of the city were called.

Before magistrates of any kind, it was necessary to have a specious legal pretext and charge. It is remarkable how uninventive is the malice of the enemies of our Lord and His servants—how the same charge is repeated against the preachers of the Gospel and against the Church, century after century, down to our own time. The Jews at Jerusalem had condemned our Lord in their own Sanhedrin on a charge of blasphemy, for He had spoken of Himself as the Son of God. When they came to bring Him, as a condemned criminal, to the Roman Governor, for exe-

cution, the charge was adroitly changed into one of "treason." The charge of treason—"læsæ majestatis"—was the terrible weapon by means of which the despots who successively ruled the Roman Empire got rid of every one who was obnoxious to them, or whose property or wife they chanced to covet. It was a most elastic charge, and might be stretched to the most innocent action that could be interpreted as disrespect to the Emperor's person or the supremacy of the State. Its consequences were often death, sometimes exile, sometimes only the confiscation of goods. This was the charge, under what were called the "Julian Laws," that had finally made Pilate yield to the threats of the Chief Priests. "If thou release this man, thou art not Cæsar's friend, for whosoever maketh himself a king, speaketh against Cæsar." \*

In the form in which the accusation was put, we can recognize the malice of the Jewish instigators of the riot. It is not likely that the mob of Thessalonica had heard much of the effects of the preaching of the Gospel elsewhere. But this was an element in the accusation now made. "Those who have set the world in an uproar are come hither also, and Jason has received and harboured them." "These all"—it would appear, therefore, that the charge fell on the disciples of the Apostles, as well as on themselves—"these all do contrary to the decrees of Cæsar"—the laws already mentioned—"saying that there is another King, Jesus!" Thus the charge about the Kingdom of Christ as a power in the world which interferes with the allegiance which men owe to their country or their sovereign, was shouted out in the court of the politarchs of Thessalonica, as boldly as in the courts of Elizabeth Tudor or James the First in England, by the minions of Taicossama in Japan, or of Bismarck in Germany.

As our Lord is most truly a King, and His Kingdom most truly a Kingdom, though not of this world, yet visible and energetically active in this world, the charge of

\* St. John xix. 12.

treason against the State is one which can only be met by a distinction and explanation which no howling mob, no timid official of a despotism, no bureaucratic Minister, no Sovereign who believes only in the material forces of "big battalions," can be expected to listen to. It would have been idle in St. Paul to have attempted to defend himself before the politarchs of Thessalonica, and, indeed, to remain in the city would have been to risk the sudden and violent termination of his Apostolical career in Macedonia, as well as to expose the infant Church itself to a persecution, which, as it was, it did not escape. It would seem that the magistrates themselves showed hostility, for St. Luke adds that "they"—the agitators—"stirred up the people and the rulers of the city, hearing these things." Throughout the Roman Empire, the municipal authorities were greatly afraid of being made responsible for any disturbance of the public peace, especially if it could be supposed to imply disloyalty to Rome. Under such circumstances, it was necessary for the Apostles to withdraw. Once more St. Paul had to fly by night, though the gates were not watched, as at Damascus.\* The brethren who had been dragged before the politarchs were obliged to give bail to appear when called on for trial. This was not likely to satisfy the animosity of the Jews, and therefore they immediately sent away Paul and Silas to Beræa, a town more than fifty miles distant, which had the advantage of being in a different province from Thessalonica. It was in "Macedonia Tertia," but not the capital of that province, and it lay off the great Via Egnatia. Thus the Apostles were for the moment tolerably safe. St. Timothy was left behind them at Thessalonica, his comparative youth and apparent insignificance shielding him from danger, though we shall find that St. Paul soon sent for him.

Beræa was a place of far less importance than either Thessalonica or Philippi, but it was the dwelling of a small

\* Acts ix. 24.

Jewish colony, who had a synagogue of their own. Thus the Apostles were again on familiar ground. Here also were to be found the usual surroundings of the Jewish communities, dispersed throughout the Empire—the outer circles of heathen proselytes, of heathen who were interested in the Jewish religion, though not yet proselytes, and the “devout ladies” who were ever eager to listen to teaching, and only too ready, in some cases, to place themselves under the guidance of the men who wore the character of preachers of the true faith. The life of an Apostle is often one of abrupt vicissitudes, and it pleased God in His good providence to give St. Paul and St. Silas a ray of consolation at Beræa for their disappointment at Thessalonica. The comparatively quiet and insignificant town contained among its Jewish inhabitants many thoughtful and humble souls who were ready to receive the good seed as into good soil. They did not surrender themselves carelessly to the new doctrine, but they gladdened the hearts of the Apostles by a true and serious eagerness in considering the evidences of the message which was now delivered to them as from God. “These were more noble than those in Thessalonica, who received the Word with all eagerness, daily searching the Scriptures whether these things were so.” And the result was what might have been expected with men of such dispositions, when they had the help of the presence of the Apostles, and of the grace of God by which their ministry was prospered. “And many indeed of them believed, and of honourable women that were Gentiles, and of men not a few.” \*

Here, then, for a short time, there was a pause in the anxieties and difficulties by which the preaching of the Apostles was beset. We hear nothing of miracles that were wrought to attest the mission of St. Paul and his companions: but the silence of St. Luke is no argument that miracles were not wrought. We have no Epistle

\* Acts xvii. 11, 12.

to the Beræans, and it is only in the Epistle to the Thessalonians that we are told of the miracles worked in Thessalonica. But the most direct legitimate proof of the truth of the Gospel claims, at least to the Jews and to those who acknowledged the Jewish Scriptures as Divine, lay in the fulfilment of the prophecies. If men were ready, like these Beræan Jews, to examine fairly and fully the argument from Scripture, as it is set out, for instance, in the Gospel of St. Matthew and in some of the speeches of the Apostles in the Acts, such men would have no need of further evidence beyond the witness of the Apostles themselves as to the facts concerning our Blessed Lord. We may well imagine the joy of St. Paul as he unfolded the beautiful arguments from prophecy, and fitted each particular prediction, as it were, to the Person of his beloved Lord, and as he found the grace of God working in the hearts of his hearers, until they had formed themselves into the nucleus of a community which was soon to grow into a Church. He was at home in the Scriptures. He could recall, indeed, the time when they had been to him, with all his study and learning, a sealed book—when his own words might be applied to him in this respect, that “when Moses was read, the veil was upon his heart.”\* All the more would he rejoice in that new possession and treasure which had come to him in the Sacred Scriptures, since his intelligence had been opened by our Lord to understand them aright, and all the more would he delight in having to impart this illumination to others who had known the Scriptures from their youth, and had had the grace so devoutly and humbly to study them as to be prepared to find them full from beginning to end of anticipations of the Gospel truth.

\* 2 Cor. iii. 15.



## CHAPTER VI.

## ATHENS AND CORINTH.

IT is quite possible that, but for the persecution at Thessalonica, we should never have heard of the Beræan community. The capital of Macedonia Tertia was Pella, a much more important town than Beræa, and if things had gone well in Thessalonica, it is likely that the next step of St. Paul would have been to attempt the foundation of a Church at Pella. He would then have provided, to some extent, for the evangelization of each of the three provinces of Macedonia. There is almost always, as has been already remarked, something apparently accidental and arbitrary about the progress of the Gospel and of conversions to the Church. It is the Spirit breathing where He listeth. Beræa, we are told, was a pleasant little city, placed on the eastern slope of a mountain, Bermius by name, with an abundant rivulet at its gates which was divided into little rills which flowed through almost every street, as may be seen in our own country in some of the Devonshire towns. More refreshing still was the simple candour of these Jewish colonists, in reward of which the streams of that Divine water of which our Lord had spoken to the woman of Samaria, were set free in their lifegiving currents to fertilize souls. The Jewish teachers had, as it were, prepared the soil, even among their heathen neighbours, and the Apostles, chased as they had been from one city after another, had a short time of delightful and prosperous labour. Of these good Beræans we have scarcely more record surviving to us than the casual mention of the name of one of them afterwards as a companion of St. Paul. The severe conciseness of St. Luke forbids his dwelling on happy scenes of joy and consolation, and describing the few score or so of families into which the Gospel light had now made its way. He

gives us the bare outline of the travels of his great master, and leaves his readers to picture for themselves from their own experience the bright and fresh happiness of this undivided community of converts.

The happy time soon came to an end. We are not told how it was that the tidings of what was doing in Beræa reached the Jewish colony in Thessalonica. They had been making the most of the time since the departure of the Apostles to persecute the Christians who had believed under their teaching. And now they heard that their own brethren in Beræa had received the fugitives with kindness and cordiality, and had even allowed them to teach, and had in considerable numbers become their converts! The same fiery and ill-considered zeal which had once carried St. Paul himself on that journey to Damascus which, by the singular mercy of our Lord, had issued in his miraculous conversion, now urged his enemies at Thessalonica to pursue him in his new field of labour at Beræa. It is very likely that when he left Thessalonica, he had hoped that, ere long, the storm would blow over, and he might return to the Church, the foundation of which he can hardly have thought complete. Instead of his returning to Thessalonica, the Jews of that city were now at hand to make his stay at Beræa impossible. He must have been there some weeks, perhaps, as the number of converts was considerable, and they were converts made such, moreover, by the deliberate discussion and examination of the sacred prophecies. Now again he had to fly for his life, and the tender affectionate reverence which he had inspired in some of his new spiritual children made them anxious that he should put himself entirely out of all danger. He could not escape persecution if he went from city to city in Macedonia, and it might be the same if he passed on into Thessaly. As it was determined that he should be conveyed to the nearest port, and embark for Athens, they would not leave him till he had safely landed in the Piræus, and then at last hastened

to their home, with a message from the Apostle to Silas and Timothy to join as soon as possible.

At the point in our narrative which we have now reached, we are yet at a distance of some months from the date of the writing of St. Paul's First Epistle to the Church at Thessalonica. The interval was filled up by incidents of very great importance and interest in the Apostolic life of St. Paul, for it embraced his sojourn at Athens, his famous trial and speech before the Areopagus, and his migration to Corinth, the city in all Greece at which he spent by far the longest time. A complete history of the life of St. Paul would of necessity linger long on the sojourn of the great Apostle of the Gentiles at Athens, the head-quarters of the philosophy and literature of the Greek and Roman world, the one city whose Imperial dignity in the realm of thought and intellectual cultivation placed it at a height which Rome itself could never attempt to reach, until it became the capital of the Christian Church.

We are told but little of the manner in which St. Paul was received by the Jews, who had a synagogue at Athens, the great incident of his stay in that city—which may have lasted as much as a month—being his discourse to the Greek philosophers of various schools in the judicial assembly of the Areopagus. This discourse is in itself worthy of the deepest study, not only for the light which it throws upon the method of St. Paul, in dealing with the philosophy which was then in possession, but even more because it furnishes us with principles as useful in our own time as at that time to the Christian apologist and preacher. But to dwell on this now would be to enlarge unduly the scope of these short papers. We content ourselves with what belongs more especially to the Epistles on which we are engaged. It seems certain that St. Paul had first sent for Silas and Timothy to join him at Athens, leaving the new Churches of Thessalonica and Beræa to the charge of rulers selected from among their own

members, but that Timothy alone had time to reach him. The news he brought of the state of things in Macedonia made St. Paul send him back to Thessalonica, not however to remain there long. St. Silas was all this time, as it seems, at Beræa, the circumstances of the infant Church in that place making it unadvisable for him to leave it as yet. But St. Timothy, after a short stay at Thessalonica, passed on to Beræa and joined St. Silas, and they both then proceeded to join St. Paul, now no longer at Athens.

He probably found it necessary to leave the metropolis of philosophy after the sensation produced by the denunciation of idolatry, and the plain preaching concerning the coming Judgment and the person of the Judge, which formed the greater part of his address before the Areopagus. It was after the arrival of St. Silas and St. Timothy at Corinth, to which city St. Paul had passed on after leaving Athens, that he made up his mind to write the first of his Epistles to the Thessalonian Church. He had not given up the hope of returning to them speedily until after his departure from Athens. This would have prevented him from writing sooner. Indeed, as long as he was represented among them by so faithful and intelligent a disciple as St. Timothy, there would be the less reason for his writing, even if he had had no hope of going himself to finish the work which he had begun. But, once at Corinth, he was fully occupied in labours even more important than the perfection of the teaching of which he laid the first lines during his stay at Thessalonica. Of course the Epistle was not without its definite occasion and purpose, and what these were, it will be the object of the next chapter to point out.

## *THE PROVIDENCE OF AGEROLA.*

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### CHAPTER VII.

#### NEGOTIATIONS.

THE Conte de Campobello had a very high idea as to the importance of being diplomatic on all possible occasions. It is true that he had never attained to what had been the object of his secret ambition. He had longed to be allowed to serve his august Sovereign, either as his representative at some foreign Court, or, still more delightful, as his Minister for Foreign Affairs at home. Somehow Ferdinand had not discovered the treasure which he possessed in this good and devoted servant. It is the fate of such Kings to have a good many worthless men among their Ministers, and to pass over many who could have done their work both loyally and with ability, and it may very well have been the case that this good Campobello might have turned out a more faithful servant of the dynasty than many who actually held high office under the Neapolitan Crown. Be that as it may, now that the Count had to negotiate so important a business as that of the marriage of his own heir, he took care to prepare himself beforehand, in order to rise to the height of the occasion.

He was inclined to spend a good many rounded sentences on the high esteem in which Mr. Wychley was held by all around him, and on the hope which was universally felt that he might long remain an inhabitant of the Regno. Then he would go on to the excellent qualities of the Signorina Teresa, and delicately point out that the

time must be at hand when so charming a young lady would be the object of marriage proposals. In the third place, he would modestly present the happy fortune of his own position, as the owner of considerable estates in the neighbourhood of Agerola, and pass on to the care which he and the Contessa had taken in the education of their children, with an especial view to their being trained after the English way, and by an English tutor. This would naturally lead to the recommendation of his son as an approved suitor for the hand of the young heiress of Agerola.

Unfortunately the Conte had a most undiplomatic person to deal with in Mr. Wychley. There was no time given, as the Conte afterwards remarked to his worthy spouse at home, for the gradual unfolding of the subject according to the rules of art.

Before he had gone on long, the English gentleman divined his subject, and broke in, in a manner rather more peremptory than was usual with him, by saying that he was convinced that his niece had no ideas at present of changing her condition, and that he, for his own part, could not approve of the proposal, if for no other reason than that of the early age of the young lady. She would not think of settling, if at all, for several years, nor should he be willing that she should do so.

The Count was not to be easily baffled. The idea of a young lady thinking of marriage or, at least, of being supposed to do so, was new to him. But it was time for her uncle to think, he said. The Signorina was already *nubile*, and had been so for two or three years. She was in a country which was not her own, and where she had few friends to rely on—would it not be well in time to think of the future? The Signore was in good health, might God prolong his years, for the good of the poor people to whom he had devoted himself! But still, *Bisogno pensare a tempo*. Should any illness befall the Signore— And there the Count stopped. In his report of the interview to his good

lady, he almost excused himself for so strong a stroke in the diplomatic conflict. But on the whole he thought he had made a very judicious use of a powerful, though not perfectly courteous argument, justified by the necessities of the case. He added, that he thought it had not been without its effect.

It was quite true. Mr. Wychley had been saying much the same thing to Mr. Thorp that very day. *Bisogno pensare a tempo.* It was his very anxiety about Tessie that had made him summon his friend to his aid. But he did not like the idea, all the same. He had made up his mind that Tessie would be better married than in a convent, but he really looked on it as a thing of the future. We are strangely inconsistent in our imaginary arrangements for those to whom we cling. They are to remain as they are, while all the rest of the world moves on.

Mr. Wychley often seriously thought that he was soon to die. He was not hypochondriacal, or morbid, or anything of the sort, but he seemed to himself to have had more than one intimation of a speedy end. Tessie was his one tie on earth, and he did not fear to die. The visit of the Count startled him, and made him think in a new way, and a more practical way than he had before done, about the immediate future.

For the moment he mastered himself, and thanked the Count very heartily for his kind and good intentions. He could speak quite honestly in presence of the young gentleman. He was good and sensible, virtuous and well-educated. But he hardly seemed to Mr. Wychley to be man enough for Tessie, even if she married a foreigner, which he had never imagined as possible. Tessie, with all her grace, was a fine strong English girl, who could ride, and walk, and swim. She liked free air and exercise, and was fond of books and of active works of charity. She could do many things which the girls of Agerola thought it not easy to do. If she had a husband, she would like him to do something, and not spend his time in the frivolities

to which even the best of the Neapolitans were condemned as their chief occupation by the leaden Government, "paternal" as it was, under which they lived. She would probably go to England after a few years, for such had been his plan, as soon as it was safe, for she would soon be of age. And then an Italian husband would be altogether out of keeping with her life.

All this, however, could hardly be told to the Count. Mr. Wychley could only assure him that his niece would probably marry one of her own countrymen, but that at present it was quite certain that the idea of marriage had not entered her head. Nor did he himself wish her to entertain it at present. She was in peculiar circumstances, and her father would certainly never consent to her marrying out of her own country. He was sorry to refuse such obliging overtures, and was not insensible to the advantages of such an alliance as the Count could offer her.

In fact, the very practical proposal which had now been made forced on Mr. Wychley the thought that, after all, he had no strict right to act as the arbiter of his niece's destiny. Since her mother's death much had been changed. What if Edward Stone were to find out their hiding-place, and claim her, with or without a promise that her religion should be respected? She was old enough to take care of that for herself now. A pang of pain shot through the heart of her good uncle. Might he not have to give up the one earthly delight of his life before he died, instead of leaving her behind him?

The good Count would hardly take a refusal, but the shades of evening were falling rapidly, and he had a long way to ride to reach his home. The young gentleman was duly disconsolate, but Mr. Wychley dismissed them mercifully, after offering them a slight repast. Tessie and her truant friend did not appear, and the Neapolitan *noblesse* had to make the best of its way home without seeing her. The Count implored that at least Mr. Wychley



would think over the project, and not consider this his final answer. After a moment's deliberation he consented to write in a few days to explain himself more fully.

With this the strangers took their departure. The villagers were all home from their work, and there was quite a little crowd to see the Counts ride off. It very soon got about that their object had been to carry off the Princess of Agerola, and with all their veneration for the Conte de Campobello and his hopeful son, the good people round the Providenza did not smile upon the suit. Altogether the events of the day furnished a good subject for gossip and conjecture. Even Mr. Thorp's visit was set down by these simple people to the same intention on his part as had been manifested by the Count. They were very proud of Tessie, and very fond of her, and they had no idea of losing her.

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## CHAPTER VIII.

### SOME MORE VISITORS.

IT was clearly impossible, even if it had been desirable, to conceal from Tessie the overtures of which she had been the object. What was the talk of the whole world round the Providenza was not likely to escape her ears. Moreover, Mrs. Charlotte looked upon her with almost as much tender anxiety, in her own way, as Mr. Wychley himself, and, although she had all the instincts of English nurses in general, whose views as to young ladies ordinarily tend to matrimonial solutions of the riddle of life, she was not at all likely to smile kindly on the proposals of a foreigner for the hand of her peerless child. Mrs. Charlotte could not be expected to hold her tongue on the subject, and therefore Mr. Wychley determined to tell Tessie himself what had passed in her absence.

"Oh, my dear Zio," she said, "protect me from these things. If I were old enough to marry, I should never

think of it. My life is full enough and I want nothing more. How could I ever leave you? I have more than enough to live for with you—and my father,” she added, sinking her voice.

“I knew what you would say, darling,” he said, folding her to his heart. “We can’t help people coming after you, however, even up here. But I think we shall soon put an end to this proposal, at all events.”

Nothing more passed between them at that time. Mr. Wychley mentioned the matter as a half joke to Mr. Thorp in the course of the evening. Mr. Thorp was more indignant than he need have been at the audacity of the Neapolitan Count. After all the Campobellos were a great family, and the offer would have been considered by their own neighbours as a great compliment. But the incident set them musing about the possible future of Tessie, in case “anything happened” to her uncle.

Mrs. Charlotte exploded, as might have been expected of her, when she and Tessie were alone that evening, and the young lady had to defend her Neapolitan suitor against the attacks of the old dame. Then Charlotte professed to believe that Tessie had given her affections to the young Count, and the scene ended, as might have been expected, in mutual endearments and protestations that they would never part.

Mr. Thorp found life at Agerola very charming. In the morning there was usually some talk with Mr. Wychley about the arrangements for which he had summoned his friend, and in the afternoon he commonly found himself walking alone with Tessie. It was evident that Mr. Wychley himself did not ordinarily move far from the Providenza and the church, in which he frequently spent long hours almost alone. Much as he enjoyed his friend’s conversation, he had the air of a man who thinks that time is very valuable, and especially time that he could spend in prayer. From little things dropped by Tessie, and by the good priest of the village church, which stood

close to the house, Mr. Thorp could see that Mr. Wychley was held in a sort of saintly repute. He was always at Mr. Thorp's disposal, but it was clear that he did not mind being left to himself. The few days which Mr. Thorp had allotted to this short visit to the Providenza were soon drawing to an end. It became necessary on the Friday to think about the Leamingtons, who were to meet him at Nocera on the Saturday, or to wait for him at Castellamare if he did not appear. He had made up his mind that for the purpose which Mr. Wychley had so much at heart, that of disposing of his property both in England and in Agerola in favour of his niece, there must be two short wills, one for the Italian law and another for England. For the first, he could think of nothing better than to look out for some Neapolitan lawyer who might draw it up, and for the second, he would make it himself and get it signed before he left. He could take it to England with him, and keep it against the time when it would be needed. But he must have witnesses, and it occurred to him to suggest that the two gentlemen with whom he was travelling might as well be asked. Mr. Leamington was an old friend, moreover, of Mr. Wychley. The latter had not suspected who were Mr. Thorp's companions, and, as soon as he heard their names, he suggested that he should go down to Castellamare with Thorp and sign the will in their presence.

"Let me go down and bring them up for a day," said Thorp; "Leamington will be delighted to see you in your home, and his son is as good a fellow as himself, though I doubt whether they quite agree as to religion. Oxford is terribly changed since the old days, and the young men, if they are clever, are led off in shoals by the new-fangled forms of scepticism. No wonder—they have no positive Christian teaching now which is strongly supported by intellectual arguments. But he's a nice young fellow, and will outgrow his present state of thought in time."

Mr. Wychley was too kind and hospitable to refuse the opportunity of entertaining an old friend, though Tessie did not seem much to relish the idea of a general invitation. "You must at least ask the lady up too, Zio mio," she said. "They can manage it easily from Castellamare, driving a good part of the way," she explained to Mr. Thorp. "When they come to the point where the road ends, Mrs. Leamington can be met by a *portantina*, and two men will carry her the rest of the journey. I should rather like to have a lady to entertain, Zio," she continued; but the tears came into her eyes when she remembered that the only English lady who had ever been in the Providenza was her mother. So it was arranged that Mr. Thorp should send a note down on the Saturday to meet his friends, and inclosing another from Mr. Wychley inviting the whole party to spend the Monday at the Providenza. Mr. Thorp's letter was fuller than that of his host, and enlarged upon the many beauties of the little plain and its surroundings.

It was perhaps just as well that Mr. Thorp had not bidden his guests, or rather his friend's guests, for the Sunday. That Sunday happened to be a feast of the Madonna, and a very pretty sight indeed it presented to Catholic eyes, whose owners could understand the simple piety of the peasants of Agerola. But of course an English family, even visiting the Providenza, would have got up long after the greater and more solid part of the day's devotions were over. They might have witnessed the throng of people, coming from many of the mountain dwellings or villages around, in their best gala dresses, the women with long beautiful veils, walking apart from the men. If they had ventured near the door of the crowded little church during the *Missa Cantata*, they might have been alarmed at the grotesque character of the music and singing, and would perhaps have found something to sneer at in the fervid language of the good Padre Cappucino. from Amalfi, who exhorted the people to cultivate more and more their

devotion to the Mother of God. But then, perhaps, they might have thought that the afternoon was too exclusively given up to gaiety. I am not sure that they might not have found here and there some dancing going on, but they could hardly have found much fault—granting the great principle of dancing on a Sunday—with the beautiful modesty of the girls as they danced. Then, in the evening, there were fireworks!—not quite up to the Girandola on the Monte Pincio, certainly, but still such as to amuse mightily the simple people who witnessed them, and to whom the whole day, devotions, dancing, fireworks and all, formed one single whole in its homage to the Madonna. To the pure all things are pure, and to the sour all things are sour; and we are not quite sure under which category we might have had to class these English guests, if they had not, fortunately perhaps for themselves, spent the day at Castellamare, enlivening themselves only by a promenade by the sea in the evening, after the due reading over in their own sitting-room of the Anglican services for the day.

The guests came to Agerola in due time, and were delighted with their reception and with the unexampled wealth of scenery and objects of interest in a place so close to the ordinary line of tourists, and yet so unknown. Walter was of course rejoiced at the opportunity of making the acquaintance of the owner of the interesting face which had struck him so much at Ravello. Tessie fell a good deal to his lot, as his mother insisted on remaining alone in the Providenza after the early dinner, while the rest of the party wandered about on the mountain. Tessie's simple open manners charmed him at once, and she listened to him with a kind of wondering respect, on account of what she had heard of his Oxford achievements. Without depreciating the young gentleman unduly—he was only just “out of the schools”—it is right to say that his mental attitude towards this fresh young child of the wilderness, as he deemed her, was rather too con-

descending. There is a play called *London Assurance*, which still keeps its hold on the theatres, though it is a good generation ago since it was first produced. A clever comedy might be written with the title of *Oxford Assurance*—perhaps Mr. Burnand might take up the idea. These young “first class men,” who have in reality only just mastered the elements of true universal education, only just learned how to read, and how to judge, and how to combine facts—if they have learnt even that—are a little too “superior” sometimes in their communications with ordinary mortals. And when they get a beautiful simple girl to sit, intellectually, at their feet, they are not always above the temptation of laying down the law about everything in a somewhat superhuman way. Tessie was very humble, and made no display of her knowledge, but she had read a great deal, and her uncle, with all his piety—perhaps because he was so pious—had cultivated her mind and taught her to think. This might, with other better things, have been her safeguard, if this young freethinker from Balliol had attempted—which to his honour be it said, on this occasion at least, he did not—to upset her deep and well-grounded faith. He very soon forgot even his superiority in the fascination of her company. If it was not exactly Ferdinand and Miranda over again, it was because she had a secret talisman in her heart which made her safe. But her manner to him was not the less engaging for that. He was at liberty to play Ferdinand if he liked, though the island princess might not correspond to his feelings. It might have come to nothing at all, but for an almost chance conversation between Walter and his mother.

## CHAPTER IX.

## ONLY SKIN DEEP.

WE have said that Mrs. Leamington chose to rest alone in the Providenza, while the others of the party were out on an exploring walk under the guidance of Tessie and her uncle. Mrs. Charlotte was left in charge of the lady, and, after a time, these two strolled out into the little garden which lay at the side of the house, rising in three or four small terraces along the side of the declivity. It was perverse enough of Mrs. Leamington, certainly, but she managed to slip as she was ascending the little flight of rough stone steps connecting these terraces, and grazed her instep rather severely against an awkward edge. The wound was not much, but Mrs. Charlotte, in her superior wisdom, knew that such accidents ought not to be treated lightly. So when the walking party returned, they found the lady lying on a sofa, with a water-poultice round her ankle, and Mrs. Charlotte protesting that she would not answer for the consequences of her removal, without a day or two of absolute rest beforehand. As if to give greater weight to her words, the sky became overcast, and there seemed every probability of a storm for the evening.

The resources of the Providenza were now likely to be severely taxed. Mr. Wychley would not hear of any of his guests leaving his roof that night. Tessie gave up her own room to Mrs. Leamington, and the two gentlemen were put up in two diminutive, but not uncomfortable, spare rooms which happily existed, though they were not often used. There was a little room out of Mrs. Charlotte's apartment which served for Tessie herself. Antonio was despatched to meet the carriage which had been ordered from Castellamare, and he returned with some necessary clothing and dressing apparatus, and the occupation of the Providenza by the strangers was complete.

The visit lasted on the whole five days, by which time the worthy Mrs. Charlotte was content to let her patient go. She was a peremptory dame, with all her sweetness of character, and kept her temporary subjects in good order. Of course, on an occasion of this sort, there was nothing to be done but simply to rest and leave nature to work her own cure. Mrs. Leamington was tended most assiduously by Tessie, while her husband was glad enough to be out on the mountain for every possible spare moment.

What was remarkable was the great devotion of Master Walter to the sick room. He was of no manner of use—gentlemen seldom are. There was not the slightest cause for anxiety, and Mrs. Leamington was quite unaccustomed to any great demonstration of dutifulness from this worthy son of hers. She saw with half an eye what the matter was, especially as, if Tessie took the opportunity of Walter's presence to steal away from her charge, the young gentleman was sure to follow her before long, and leave his mother alone or with Mrs. Charlotte. Then he had a way of looking about the room, when Tessie's back was turned, and examining the pictures and other ornaments with an inquisitiveness which was not altogether laudable. Tessie had turned out at a moment's notice, and this was her sanctum, with all her little objects of devotion—her crucifix, her rosaries, her relics, the little mementos she had brought home from the shrines she had visited, her favourite books, and other belongings laid bare to the inspection of the strangers. She removed a few of these things by stealth, but she did not like to seem to distrust the present occupants of her daily haunts. A young lady's room, especially if she is very much at home and very little liable to interruption, is often a revelation of her private habits and customs and tastes which ought to be revered by a chance visitor. The young gentleman from Oxford had not quite conquered his curiosity, for he had not quite emancipated himself from conceit. He poked about in a way that made his mother rather hot. She



was a lady of some determination and occasional sharpness of temper, and her son was, in truth, a little afraid of her. Just on the last day of the enforced stay at Agerola, as he was leaving the room to follow Tessie, Mrs. Leamington called him back and made him sit down by her side.

"You had better leave Miss Stone alone, my dear boy," she said. "Of course, I see what you are after. I know quite well that you do not come here for me."

He began to protest, but she put her hand on his mouth. "Let me speak, if you please," she went on. "You are struck with this good girl's beauty, and you have let her see it. You are trying to make her as foolish as yourself. She is annoyed at your attentions, I can see that plainly. If she was not, it would be worse. You are perhaps the first presentable young man of your class she has come across, and you are not unable to make yourself acceptable. It would be very hard if you attached her to yourself; you are not suited to each other, even if it were right for you to marry. There is the difference of religion."

Walter never gave his confidence to his mother, but this was not the first time in his life in which he had found that she divined him without his confidence. "She is the most beautiful person I have ever seen," he said. "We are very good friends. I am not flirting now, mother," he added. "I am in earnest, if I know my own mind. She is a girl worth winning. I do not mind her being a Catholic."

"I fear, my dear boy," said his mother, "that if she were a Mahometan it would be much the same with you as to religion. But if you do not mind her being a Catholic, she will mind very much your not being one, and you are too honest to become one for all the beauty in the world. For my part, I wish you were anything half as good. But your father and I will never consent to such a marriage. You had better be a sensible boy, and not begin a game which can lead to nothing except misery."

You have not succeeded, and are not likely to succeed, with Miss Stone. She is pre-occupied, depend upon it."

"Pre-occupied!" said the young man. "Why she's seen no one, as you say yourself, but old Thorp."

"I don't say it's 'old Thorp,'" said the lady. "But stranger things than that might happen. He's only rather more than forty, perhaps less, and very young of his age. Such marriages are often happy. At all events, he's a Catholic—and you are, nobody knows what. What I mean is, that Miss Stone has something on her heart which guards her from being easily entangled. You may burn your fingers, Walter; but you would not win her unless after a long siege. And we are going away to-morrow, and you may never meet again."

"If we never meet again," said Walter, quietly, "there will be less harm done. But I am not inclined to give up all hope at once about our meeting again. It would be more kind of you, mother, to help me than to scold me." He had a look of quiet determination which rather surprised Mrs. Leamington.

"I have had no purpose in life hitherto," he added, "except to get on in the Schools, and that at least has taught me to work. It is a different thing to make oneself worthy of a girl like this, but I may do even that, mother."

"You will do nothing very good, my dear boy," she said, "without more religion than you have at present." This was a sore subject between Mrs. Leamington and her son. "People without a faith had better not embark on troubled waters."

"She might make me good, and perhaps lead me to believe," Walter said.

"Henry the Eighth over again, I suppose," said his mother, sarcastically. "'Twas love first taught,' and the rest of it. No, my dear boy, if your having met Miss Stone makes you think more seriously than you have ever done hitherto, that will be no harm, but at present it's her beauty, and not her goodness, that you are attracted to.

Many young men like you are kept straight and lifted up by an attachment founded on such qualities as she possesses, and I have no objection to this if you keep it to yourself. But it is not good for you, or for her, for you to be attempting to make love now, as you seem to wish."

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*LINES SUGGESTED BY SOME WORDS OF  
ST. TERESA OF JESUS.*

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LET this poor self within me quickly die,  
And let another live greater than I,  
For Whom I sigh ;

One to be prized above all earthly good,  
On Whose perfection let me ever brood,  
In loving mood !

If self were dead, how soon He would come in,  
And close my heart to worldliness and sin,  
Life would begin.

A captive then, I'd lay me at His feet,  
His chains for me than liberty more sweet,  
My joy complete !

O Life of life, the King on Whom I wait,  
The friend of friends, the ruler of my fate,  
Known all too late !

To live and suffer for my Saviour's sake,  
Consumed by love, like martyr at the stake,  
His cross to take.

Then let this self within me forthwith die,  
And let another live, greater than I,  
For Whom I sigh !

C. DE B.

*August 12, 1881.*

## *A SCOTTISH JESUIT.*

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### CHAPTER IV.

#### UNIVERSITY LIFE IN SCOTLAND. SAINT ANDREW'S AND GLASGOW.

WHEN young Elphinston had gone through the course of philosophy, such as it was, which St. Andrew's could give him, he was removed to the University of Glasgow. It was supposed at this time that while St. Andrew's excelled in the study of philosophy, the science of a more advanced theology was successfully cultivated at Glasgow; and as it had been decided by Lord Elphinston that his son was to become a preacher, it was necessary that he should undergo a course of study in this so-called Theological Seminary. To the College of Glasgow, then, was young Elphinston sent, in order to qualify himself for the ministry, by which it was intended that he should share in the spoils of the ruined cathedrals and religious houses.

The Rector of the University of Glasgow at this time was Thomas Smeaton, formerly a Catholic priest, but now an apostate. His history is a curious one, and it is worth repeating. There need be little doubt as to its general accuracy, for he himself narrated it to his friend and pupil, Melvil, in 1578, as the two were journeying from St. Andrew's to Edinburgh; and Melvil has inserted it in his Diary.

The Reformation found Smeaton a Catholic, and so earnest was he in his faith, that he abandoned his home in order to be able to practise his religion by seeking a refuge

in France. Mr. Thomas Maitland, whom he met in Paris, attempted to win him over to the new creed, but in vain. Some doubts, however, seem to have remained behind. Thinking that he would "leave nothing untried and assayed pertaining" to the solution of the great question by which he was agitated, he resolved to quiet his doubts by endeavouring to become a member of the Society of Jesus, "who," said he to Melvil, "were the most learned, holy, and exquisite in the Papistry." He came to a decision which marks the state of his mind at the time when he formed this resolution. If he liked the Society, he would stay in it; if not, it was but folly to seek further. Accordingly, he found means (how he effected it we do not know) to enter as a novice in the Jesuit College at Paris.

Here Smeaton found a countryman and a friend in the person of Father Edmund Hay,\* who throughout the whole career of this miserable apostate treated him with the greatest sympathy and kindness. Hay advised him to join the Novitiate at Rome, and Smeaton set out upon his journey. He took Geneva on the way (why he made such a detour is not explained), and there he fell into the company of two of his countrymen, Andrew Melville and Gilbert Moncrief. Although they were Presbyterians, Smeaton took them into his confidence, communicated all his plans to them, and craved their prayers. Of his purpose they could see no good warrant, but they promised their prayers, shrewdly expecting that the result would be what they desired. On his arrival at Rome, Smeaton was gladly welcomed at the Roman College, and for a time all was satisfactory. One of the Fathers (whose name is not mentioned in Melvil's Diary, but whom we know to have been the celebrated James Ledesma),† was at this time

\* A native of Scotland, Rector of the Colleges of Paris and Pont-à-Mousson, Father Provincial of France and Assistant at Rome, where he died November 4, 1591. See De Backer, v. 280.

† Ledesma entered the Society in 1556, and died in 1575. See De Backer, ii. 355.

employed in instructing certain Protestants, whose conversion was expected, and the novice was permitted to accompany him and to be present at these conferences. On their way back, Smeaton discussed with his companion the arguments which had been advanced by the heretics, whose side he took, merely, as he said, by way of disputation. But the tone of his mind and the drift of his reasoning soon became evident to Ledesma, and the general orthodoxy of the Scotchman began to be suspected. The result which might have been expected was not long in following. After residing for eighteen months at Rome, he received instructions from his Superiors to return to Paris.

The same sad process of assuming the person of an heretical disputant was continued throughout the whole of the journey through Italy and France. In every house of the Society where he found food and rest he contrived to introduce into the conversation some point of debate between the Church and the Reformers, and on every occasion he took the side of the latter. By the time he reached Paris his faith had reached its extreme point of attenuation, and at last he abandoned all intention of continuing to be a Catholic.

Father Edmund Hay had probably been made acquainted with the religious vagaries of his countryman, whom, however, he received very kindly and entertained very lovingly. Smeaton at last "discovered himself to Mr. Edmund, who, notwithstanding he saw his mind turned away from their Order and religion, ceased not to counsel him friendly and fatherly, and suffered him to want nothing." The advice which he gave him was sound and generous. He advised him to go to a quiet College in Lorraine, probably Pont-à-Mousson, when, in the peace and calm of a religious house, he could work out the question to its final results. There he would find an excellent library; there he would be undisturbed; there he should lack nothing that was necessary for him; there he might

keep himself quiet till God wrought further with him. Smeaton's good angel had not yet deserted him. He saw the wisdom of the advice, and he resolved to accept it. He had made some progress on his road pointed out by the Jesuit Father, when he was prostrated by an attack of fever. All his doubts and fears revived, and "he resolved to abandon that damnable Society." On his return to Paris, Mr. Edmund "kythes nothing but loving friendship to him," but Smeaton remains unmoved. Paris was his home until shortly after the date of the Massacre of St. Bartholomew, during which he found refuge in the house of Walsingham, the English Ambassador, in whose retinue he returned to England. After teaching a school for a short time at Colchester, he found his way back to Scotland, where he was promoted, first to a church in Paisley, and then to the more elevated dignity of Rector of the University of Glasgow, to which he was appointed in the year 1583.

Such was the individual to whose care the intellectual and moral training of the young Elphinston was entrusted. Smeaton took a fancy to the lad, and showed his affection by supplying him with a private key, by means of which he could get out of College at any time of the night he pleased. He and his friends made frequent use of this key, and during their nocturnal rambles many a window was broken, and many a door was battered. But we are assured that it was nothing more than a boyish prank, for Jerome Platus is careful to tell us that the morality of the party did not suffer. We are bound to accept the word of such an authority, but we are not bound to admire the description of the University of Glasgow, or the morality of the Rector.

"About the time of the Reformation," says an ancient authority, "the University of Glasgow was brought almost to desolation." It must have been owing chiefly, then, to his own efforts that Elphinston recovered the ground which he had lost at home, at school, and at St. Andrew's. Nature

had endowed him with talents of no mean value, and among others, in an eminent degree with the art of speaking, which he was required by his tutors to cultivate, as being likely to forward his promotion in the ministry. He was proud of the gift which he possessed, and by no means unwilling to display his eloquence, which was remarkable for its abundance, acuteness, and elegance. As to the doctrines which he was there taught, the average Calvinism of the day, they made little impression upon him. He mastered them by his intellect, and could defend them in disputation; but they never touched his heart, or gained the assent of his judgment. He told Platus that even at this early period of his life he was the prey to many harassing doubts and scruples, which kept him in a continued state of suspense. This wavering condition was increased by the study of a book written by Eccius\* against Calvin, which at this time happened to fall into the hands of the young student. He kept it in private and studied it carefully. It amused him, and at the same time interested him to propound to Smeaton and the other Professors of the University the objections against the Protestant creed with which Eccius furnished him, and he could not fail to notice the weakness of the arguments by which they attempted to support their position. The process went on in his mind until he became convinced that Glasgow could not supply the teaching which he needed, and without which he could not be at rest. After having spent one entire year within its walls and gaining nothing, he left it, and having paid a short visit to the home of his childhood, he made his way back to the Court of King James. Here he found his elder brother, who had established himself in the King's good graces, and seemed inclined to follow the life of a courtier. William spent a few months in this ungenial society, but to no good end. He was not happy;

\* Here the memory either of Elphinston or of Jerome Platus seems to have failed him. Eccius, as is well known, was a voluminous writer against the errors of the Reformation, but no work of his bears the title quoted above in the text.



he was making no progress, either spiritually or intellectually, not even in the furtherance of his own fortune. The King was among the first to observe his dissatisfaction. He noticed also that although he had good natural talents, they were lying dormant. He was fond, moreover, of patronizing learning, and he was interested in the youth because he was of his own kindred. Influenced apparently by a kindly motive, he sent for Lord Elphinston and his elder son, and with them discussed the necessity of doing something to enable William to push his own way in the world. During the conversation it was suggested (it is not stated by whom) that he should finish his studies in a foreign University. The proposal, if it did not originate with James, met with his cordial approval. He promised that if it were faithfully carried out, and the results were what he anticipated, he would take upon himself to be a kind and liberal patron to the young student. The plan met with universal approval, and was now considered final. But opposition arose from a quarter from which it was least expected, and for a time it appeared as if it would be fatal to Elphinston's journey to the Continent.

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## CHAPTER V.

### ELPHINSTON LEAVES SCOTLAND, AND ARRIVES IN FRANCE.

WHEN Smeaton, the Rector of the University of Glasgow, heard that his late pupil was about to leave Scotland and to study in a foreign University, his hatred of the Papacy and all who professed it burst out afresh and blazed furiously. He appealed to Lord Elphinston; he appealed to the King himself, urging them to think in time of the dangers to which the youth would be exposed, should he happen to fall under the influence of the Papists. They were at once so cunning and so kind, that they would most probably make him their captive. It was remem-

bered that two of William's brothers had already settled in France, where they had yielded to the fascinations of the Wicked Woman clothed in scarlet. Why sacrifice another victim to Moloch? Smeaton was ably supported by a numerous party in James' Court, in which were conspicuous many of the Elphinston family.\* The dispute ended in a compromise. It was decided that the original plan should be carried out, but upon the understanding that Elphinston should not remain in any country which was tainted by Popery. On no account might he enter Paris. All Catholics must be avoided, especially Jesuits. His destination was to be Geneva, which at this period was held to be the Athens of the heretics, the chosen abode of learning and orthodoxy. Willingly or unwillingly, our student gave his consent to these arrangements, and fettered by them, he embarked for the Continent.

When the vessel which carried him from Scotland had been at sea for a few days, she was chased and captured by some English privateers or pirates, who behaved to the crew of the prize with their accustomed brutality. All the sailors and passengers were plundered, losing not only their money, but even their clothing and everything they possessed. These sea-robbers, who were worthy to sail with Drake,† Hawkins, and Frobisher, left them little more than a shirt wherewith to cover their nakedness. Thus

\* Alexander Lord Elphinston, who was killed at Pinkie Cleugh, left two sons, who obtained offices in the household of James the Sixth,—James as Cup-bearer, and Michael as Master of the Household (Douglas, p. 537).

† Johnston, *Hist. Brit.* (fol. : Amst. 1655), gives us some curious information as to the doings of these marauders, which seems to be based on good authority. In one year Drake took the following prizes : a Spanish ship, with four hundred pounds weight of pure gold ; three ships, with a large quantity of unwrought silver and precious merchandize ; twelve ships laden with silk ; a Spanish vessel, with eighty pounds weight of gold and a gold cross set with emeralds ; another, with the same weight of gold and thirteen boxes *signati argenti* (? stamped silver). At last he was so laden with booty that the precious wares served as ballast. When he came home, his ship was regarded as a sacred thing by the people. The Queen kept up the delusion by dining in it and knighting the owner, *ut omnes cognoscerent quanta benevolentia virtutem honestaret.*

denuded, they were landed, Elphinston among the number, upon one of the islands situated off the mouth of the Loire. It was uninhabited, and afforded neither food nor shelter. Some fishermen, who by chance were passing, rescued them, and landed them at Nantes. The position of this young Scotchman was pitiable in the extreme. He was all but naked, he was nearly famished, he was entirely destitute of friends, he had no money, and he was ignorant of the language of the country. But he had one consolation. Bad as it was, Nantes was not so bad as Geneva.

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## CHAPTER VI.

### ELPHINSTON'S FIRST ACQUAINTANCE WITH A CATHOLIC PRIEST.

THE trials and sufferings to which young Elphinston was now exposed were apparently of no very long duration. Hunger admits of no delay, and under its pressure it became necessary that he should find some way of satisfying its importunity. As he wandered through the streets of Nantes he happened to meet a person whom by his dress he concluded to be a priest, and to this person he resolved to address himself in the hope of exciting his sympathy. Latin was the common language of educated men, and as Elphinston spoke it with fluency and elegance, he had no difficulty in making his wants known to the ecclesiastic. The priest was surprised to find himself addressed by a ragged mendicant in terms which showed that whatever his dress might be, his education had been that of a scholar and his bearing and manners were those of a gentleman. The sympathy of the priest was easily awakened. He took the interesting tramp to his house, supplied him with decent clothing, and gave him food and shelter. He listened with interest to Elphinston's story, and promised to help him to the best of his ability.

Here the young Scotchman remained a welcome guest, until refreshed and strengthened he felt that he could resume his journey. To his great joy he found himself at no great distance from the city of Angers, in which he was aware that a brother of his own had settled some time previously. Of this brother very little is told us by Platus, or any of the other writers who have touched upon the history of the family. We know that he was a Catholic. We may infer that he had gone over to France in order that he might there enjoy the undisturbed exercise of his religion; but why he should have settled at Angers, or in what capacity he was there employed, we know not. It would seem that the intercourse between his family in Scotland and himself had all but ceased, and William doubted whether he would meet with a kindly reception from one of whom he knew so little and who might possibly consider him as a heretic and an alien. But Angers was on the road to Paris, and Paris was the point which, at this time, he sought to reach. If he doubted, his uncertainties were removed by his hospitable benefactor, who encouraged him to believe that his brother would act a brother's part towards him. After having spent three or four days with this kind ecclesiastic, he bid him farewell and set out on his journey to Paris. As he was starting from Nantes, his friend constrained him to accept, for his viaticum, two pieces of gold.\* What the precise value of the gift might be, I am not prepared to say, but it must assuredly have been a handsome contribution towards the expenses of such an easy journey as that from Nantes towards Angers.

This kind treatment, this disinterested liberality which he had met with at the hands of a stranger, had a marked effect upon the religious convictions of the young Calvinist. It put to flight several of the prejudices in which he had been educated, and taught him to question the truth of several others. He had been taught to believe that all

\* *Duo aurea*, says Platus, which Patrignani renders *duo scudi d'oro*.

Catholics, priests especially, were a selfish generation; that they were exceptionally hard and uncharitable towards heretics, with whose sufferings they had no sympathy. Yet here was proof to the contrary, proof afforded him by his own experience. Plundered by Protestants, he had been relieved by Catholics. If he had misunderstood the practice of the old faith, was not it possible that he had been misled as to its creed? These thoughts occupied his mind as he hopefully went on his road to Angers, and they were gradually matured until they obtained for him the grace of a sincere conversion to the faith, the first seeds of which were sown by the hand of the unnamed Catholic priest who relieved the beggar in the streets of Nantes.

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## CHAPTER VII.

### ELPHINSTON'S FIRST ACQUAINTANCE WITH A CATHOLIC BISHOP.

AS has been already remarked, the journey from Nantes to Angers is by no means a long one; the young Scotchman, with his two gold pieces in his purse, probably completed it within three days. He lost no time in visiting his brother, by whom he was received most kindly, and hospitably entertained. This excited some little surprise, but for this the priest at Nantes had prepared him. The elder brother, whatever may have been his position, was enabled to introduce the younger to the Bishop of the diocese,\* who gave him a kindly welcome. William's

\* Guill. Ruzé was ordained Bishop of Angers May 24, 1572, and died September 28, 1587. A letter from him to the Pope, in which he thanks His Holiness for having created him Bishop of Angers, is extant in the Archivio Secreto Vaticano, F. xvii. p. 613. In 1583 he assisted at the Council of Tours, and there evinced a deep interest in the conversion of the Huguenots. Probably the researches on which he was employed when visited by William Elphinston had reference to this subject (see *Gallia Christiana*, xiv. 584). He is said to have translated into French the *Com-munitorium* of St. Vincent of Lerins.

manners appear to have been very winning, and the Bishop was captivated with his bearing and conversation. It so happened that at this time his lordship was occupied in a literary work, the preparation of which rendered it necessary that frequent reference should be made to the writings of the early Fathers and the schoolmen. Pleased with the intelligence of young Elphinston, in whom he easily recognized the presence of a cultivated and acute intellect, he determined to give him employment in the preparation of the work on which he was engaged. The offer was thankfully accepted, and the youth, so recently a shipwrecked wanderer in a foreign land, now found himself the inmate of an episcopal household which restored him to that social position which seemed to be his birthright. Here his mind soon recovered the power and the elasticity to which it had so long been a stranger. His daily occupation in assisting the Bishop in his literary work brought him into contact with Catholic literature, which he could now study in undisturbed tranquillity. He soon discovered that there were two sides to every question, theological and historical questions included; and that every statement, argument, and fact which did not harmonize with the narrow limits of Scottish Calvinism had been carefully kept from his notice. When he was in doubt he could receive the instruction of heads more matured and better trained than his own, and he listened, and meditated, and prayed. The difficulties and objections to which he had been a victim from his youth gradually faded away before the wise direction of the Bishop of Angers, and it seemed clear to all that ere long Elphinston would seek admission within the fold of the Church. At a later period of his life, when he made his celebrated address to Pope Gregory the Thirteenth, he referred with gratitude to the time which he had spent in the episcopal residence at Angers. It was to him, he said, the turning-point in his spiritual life; there he had felt himself sensibly moved to embrace

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the teaching of the Catholic Church and to open his eyes to the danger of the heresy in which he had been living until now. One of the most powerful of the many arguments by which he had been influenced in arriving at this conviction was that arising from the unity of the Catholic Church, of the practical working of which he himself furnished an illustration.

Bishop Ruzé was too wise to hurry the reception of his guest into the Church, and was contented to wait until a mind so earnest as that of Elphinston should have mastered the many difficulties which it had to encounter. He knew that at the right moment the light from above would be granted, and that the soul created for God would at last find its rest in Him.

JOSEPH STEVENSON.

## DEVOTION TO THE SACRED HEART: ITS THEOLOGICAL BASIS.

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### PART THE SECOND.

IN his treatise, *De Verbo Incarnato*, Cardinal Franzelin has devoted one thesis, the forty-fifth, to the argument that the Sacred Humanity hypostatically united to the Divine Word is, together with Its parts and distinctly with the Sacred Heart, the object of the worship of *latria*. He has in the first section of this thesis proved his point in respect of the Hypostatical Union between the Divine and Human Natures as existing in the One Person of the God-Man, the second section proves that all the parts and mysteries of the Sacred Humanity of the Divine Word are equally the objects of the worship of *latria*.

When God manifests Himself to us in His external works, these works do not become to us the objects of our adoration, but God, revealing Himself to us through them as our Creator, Preserver, Benefactor, &c. In the Incarnate Word, however, our assumed flesh and nature is not outside of and distinct from the Divine Word, but is that nature belonging to the Word, in which according to different mysteries the Word manifests Itself in one way or another, and acts and suffers for our salvation as the God-Man. According to the words of the Evangelist: "The Word was made Flesh and dwelt amongst us, and we saw His glory, as it were the glory of the Only-Begotten of the Father;"\* or again: "And now glorify

\* St. John i. 14.



thou Me, O Father, with the glory which I had with Thee before the world was." \* When, therefore, the God-Man presents Himself to be adored by us in His Human Nature, we offer the worship of *latria* to the Divine Person in both Natures, in such manner that the motive or formal object of our act is His Divine Nature, while the material object to which we immediately direct our act is His Human Nature, through which the Incarnate Word presents Himself to us for adoration, and by it, as by an argument which touches us more nearly, excites us to worship and adoration.

Besides this, in each of the special mysteries of His Conception, Birth, Childhood, Hidden Life, Preaching, &c., the Divine Word is manifesting Himself in His Human Nature as worthy of our adoration, so that not only the parts of the Human Nature, but Its mysteries also and operations, being the actions of the God-Man, are direct manifestations to us of the Divine Word. The Incarnate Word, therefore, presents Himself to us to be adored with supreme worship as glorified and beatified according to His Human Nature with superabundant fulness in the glory of God the Father; as in His charity, mercy, and desire of our salvation He yearns over us His redeemed ones, His branches, His members; as He loves, cherishes, feeds, disciplines on earth and glorifies in Heaven, both His whole Church, and each separate soul, through His merits, the shedding of His Blood, through His powerful protection, His doctrine, His sacraments, and His Body and Blood in the Sacrament and perpetual Sacrifice of the Altar. Thus did He in His Mortal Life, from His Conception in the womb of the Blessed Virgin until the consummation on the Cross, offer Himself up, not in desire only but in deed, as a victim, "because He willed it." All the several acts and sympathies and sufferings of His life were more than those of a mere man, they were performed and felt and endured by

\* St. John xvii. 5.

one who was both God and Man, and by each one of them the Incarnate Word manifests and offers Himself to be adored, loved, and followed by us with hearts full of gratitude. Wherefore in all and in each one of those details He should receive no less than the worship of *latria*, with utmost adoration, love, and gratitude. God the Word working and suffering in His Humanity is in all these mysteries the integral object of worship. His Human Nature is in every one both the partial object which is adored in the Incarnate Word, and also the object by which the Word manifests Himself and presents Himself to be adored with *latria*. The Divinity of the Word is the formal reason why the worship offered is and ought to be *latria*.

From what has been said it is evident that in the worship of our Lord the faithful may piously and usefully regard as distinct from one another not only certain mysteries of the Incarnation, but even such parts of the Most Holy Humanity as help in an especial way to present the Incarnate Word before us, either because they were an instrument or immediate organ through which He manifested His action and suffering for us, and wrought out the work of our redemption, or because they serve as a picture and symbol of all that our Lord has felt and still feels towards us, and of all that He did for us and is now doing, and all that He endured on our behalf. The manifestations of the Incarnate Word, especially in His work of Redemption, may be referred either to His exterior life and Passion, or to the interior life and Passion which always animated the former. Hence the Church has prepared for public veneration two especial objects manifesting the Incarnate Word to man—the Sacred Wounds and the Sacred Heart of Jesus, corresponding to and illustrating His exterior and His interior life and Passion. Many rude attacks and unfounded calumnies have been directed against the second of these two leading Catholic devotions, the veneration of the Sacred Heart of our

Lord, and it will be useful both as an answer to these, and a further elucidation of the true Catholic practice and teaching in this devotion, to make one or two assertions which follow.

The Sacred Heart of Jesus is not adored either as separated from the Humanity, or as worshipped independently of the Hypostatic Union and the Divine Person, to Whom the Humanity, and in that Humanity the Sacred Heart Itself, belong. But we adore with one and the same adoration the Person of the Incarnate Word, and in this Person the whole Humanity and the Sacred Heart Itself, living, animated, and hypostatically united to It, considering this Heart as the Heart of a Divine Person Incarnate and as the object, by which, as by a sensible representation of the affections of the God-Man, and as a symbol of His love and of His interior life, the Redeemer presents Himself for our adoration and worship.

Again, the Heart of Jesus cannot be adored as the symbol of charity unless the Heart of Jesus is Itself adored and worshipped. By what means is the memory of the love of Jesus Christ said to be symbolically renewed? *By that worship of the Heart of Jesus*, replies the Congregation of Rites, which worship had been already propagated throughout the whole Catholic world, of which innumerable sodalities were canonically erected, which was enriched with many sodalities, and for which the bishops of the kingdom of Poland asked for a special Mass and Office of the Sacred Heart of Jesus.\* Now the worship which had been so established and spread was the real and physical Heart of Jesus, which is the human Heart hypostatically united to the Divine Person. This was according to the petition of the Polish postulators, wherein they say that they "do not refer to the Heart taken in a less exact or figurative sense, but in Its literal and proper signification, as being the most noble part of the Body of Christ, for thus did Jesus Christ express Himself to

\* See the words of the Decree, dated 6th February, 1765.

Blessed Margaret Mary Alacoque. The object, then, which Jesus presents for worship is not merely His Most Sacred Heart, as the symbol of all interior affection, but as it is in Itself. The Congregation evidently approved the worship of the real and physical Heart, by bearing witness that it had been approved by many pontifical briefs, by the suffrages of so many bishops, by so many sodalities, by so widespread a popular devotion. It says the end (of this devotion) is the renewal of the remembrance of the love of Jesus Christ, the God-Man. But the Heart of Jesus, rather than any other part, is chosen as the object which makes this love manifest to us, because It alone is the symbol of the love, and, at the same time, of the whole interior life of Jesus Christ. Since, then, the Sacred Congregation of Rites decreed the extension of this worship, it is clear on what doctrine the Congregation founded its decree. Pius the Sixth maintained and defended that worship of the Sacred Heart by which "the faithful adore it as the Heart of Jesus, the Heart of the Person of the Word, to Whom it is inseparably united in the same manner as the bloodless Body of Christ was adorable in the sepulchre during the three days after death, without being separated from His Divinity."

We may, in fine, draw this last conclusion, that in no sense can the Humanity of Jesus Christ become the object of simple *hyperdulia* by treating it apart from the Word in which it subsists. Because all worship is reverence shown to an individual by reason of the excellence acknowledged to be in him, and is therefore paid to the whole person with all that substantially belongs to him. But that such worship should be just and should correspond to his real dignity, it is not sufficient to proportion it to some one degree only of excellence, which we may either prescind in our minds from the rest, or may consider as actually distinct from them in the person himself, we must pay to him that complete worship which his full dignity demands. Hence, although it is possible to contemplate in Christ's

Human Nature a degree of dignity which the worship of *hyperdulia* would have befitted, had it existed in Him separately, yet since the entire object of worship is the Divine hypostasis subsisting in both Natures, and the same act of adoration is referred to the whole of that which belongs to the hypostasis, and therefore also to the Human Nature, the worship of *hyperdulia* would be an inferior honour to that which is due. In which case, instead of being an honour, it would seem a virtual denial of the honour due. Very much in the same way there are in the Human Nature of Christ all those adornments which would have constituted man the adopted son of God, if he had subsisted by himself; but since the Man Christ is the natural Son of God, the inferior and analogous style of filiation is excluded. Certainly the Fathers and Councils, as well as Scripture, knew no other degree of worship of the Word, with His Flesh, than that one supreme adoration with which the Father, Son, and Holy Ghost are adored. It is a very different thing to be able to consider separately, admire and praise the perfections of Christ's Human Nature, for these may all apply to the nature and the several degrees of perfection considered by themselves; but adoration is not legitimate unless it corresponds to the whole excellence of the object adored. We have made these theological statements, not with a view to try and say anything new on the subject, but simply to awaken fresh interest in the particular devotion which the MESSENGER OF THE SACRED HEART is especially designed to promote, and to make the practice of the devotion more clear, solid, and earnest in the minds of all who wish to be devout to the Sacred Heart.

## AN UNRECORDED MISSIONARY.

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AN Appendix in the ensuing seventh volume of *Records of the English Province of the Society of Jesus* will contain a more extended life of Father John Meade, of whom we give the following brief sketch, taken from the Portuguese biography, which calls him Father Almeida, probably because of the resemblance of his name to that of Almeida, a town on the coast of Brazil. The facts connected with this most mortified and zealous missionary were collected by Father Simon Vasconcelli, some time Provincial of Brazil, who, as his close friend and companion, was best qualified to describe him from personal recollections and from evidence borne even by those whom his great zeal had made his enemies.

John Meade was born in London of Catholic parents, in the reign of Queen Elizabeth. At the early age of ten he was sent to Vianna, a sea-port of some commercial importance in Portugal, a little to the south of the Minho. Here he was well and piously brought up till his seventeenth year, in the family of Benedict da Rocha, under whose care he then made a voyage to Pernambuco, on the east coast of Brazil. He soon, however, gave up all idea of being a merchant, and entered as a student in one of the Society's colleges. Feeling himself called to the religious life, he was admitted into the Society of Jesus in the year 1592, after studying for four years, when he had reached the age of twenty-one. In acknowledging before God the great favours granted to him, he recounts some marvellous instances of the watchful care of Providence over him. During his voyage from Portugal he had a narrow escape from drowning, having fallen from

the forecastle into the sea. Another time he fell from the top of a fig-tree to the ground, and was taken up speechless and almost dead. When playing all alone on the shore of Pernambuco, the rising tide swept him out to sea, and no one having observed the accident, he could have no rescue from human help. A drunken Indian after this assailed the youth, and almost brained him with the club which he carried; and yet once again another Indian pursued him with a drawn sword. Out of all these imminent dangers the hand of God alone delivered one whom He had destined for a nobler end.

After completing the first year of his noviceship, John Meade was transferred from the station of All Saints to the city of Espirito Santo, where he made his second year under the Venerable Joseph Anchieta, whose footsteps in the spiritual life he closely followed, both in its austerities and in its miraculous gifts. He devoted every moment that he could afford from active duties to meditation and devotion, and was singularly unsparing to himself in fasting and in the use of disciplines and hair-shirts. Having been ordained in 1602, he spent many years in travelling bare-footed through wild solitudes among savage and hitherto undiscovered tribes, never allowing himself to be carried in a net, as was the custom of that country. His first mission was at Santo Paulo, so called because the first Mass there celebrated had been said on the feast of the Conversion of St. Paul, by Father Joseph Anchieta. He visited, staff in hand, the several neighbouring Reductions, his food was vegetables and fruits, the natural produce of the ground, his drink wild honey and water. He instructed, baptized, and supplied the spiritual, and as far as he could the bodily, wants of the poor neophytes, whose state of destitution was extreme. Witnesses have deposed upon oath that they never saw Father Almeida, as they called him, lie on a bed, but that his nights were for the most part spent sitting or kneeling in prayer. Others who accompanied him on those missions for six or seven years

have witnessed that they never knew him to eat meat or fish, notwithstanding which he was strong and vigorous, enduring all his fatigue with invincible patience and constancy.

It was after eight years' labour in carrying on work previously begun by others that Father Meade was called to the still more arduous undertaking of pushing forward into the territories of tribes as yet unvisited, and trying to influence and humanize them. A hundred leagues and more from San. Paulo, towards the River Plata, was the district of Los Patos. Starting from the College at Rio de Janeiro, and passing through Concepcion and San. Juan, he reached the island of St. Catharine in a boat, and landing in the company of Father John Fernandez Gato, both were joyfully received by the crowd of natives fully aware of the good intentions of their visitors. Within two years he had inspired them with so ardent a desire to embrace Christianity that on his recall they hid every available boat, and six deputies were at last sent to escort him to San. Paulo, and urge on his Superiors the necessity of his return amongst them. He was, however, sent instead to a far more trying and perilous mission, nearer home, but into mountain regions and trackless forests, the haunts of degraded cannibals, believing in witchcraft, and apparently practising no religion. Accompanied by Father John Lobleto, and escorted by the Captain of Cape Labo Frio and his band of followers, the two missionaries walked along the sea-shore and entered the forests, listening for the footfall of some chance hunter, that they might bargain with the first whom they met to guide them into the interior. After many interviews and parleys, peaceful and trading relations were established between the more distant tribes and the Portuguese. Though ready at first to attend his instructions, the determined adherence of these natives to their barbarous vices and habits cut short the chance of any practical results, and by the directions of his Superior, Father Dominic Coelho, this particular field of labour was abandoned.



We must refer our readers, in patient waiting, to the pages of the next volume of *Records* for the particulars of those many most wonderful miracles, the power to work which were in his lifetime shared with his former Novice Master, the Venerable Joseph Anchieta. Notwithstanding the trials and austerities of his missionary life, Father Almeida's days were prolonged to the ripe old age of eighty-two years. He was seized with an apoplectic attack on September 26, 1653, and twelve days afterwards he gently expired in the College of Rio de Janeiro, in the universal account of the people of all classes a man of very great sanctity.

In the year 1645 he gave, at the request of Superiors, a description of his method of prayer. He practised several particular devotions, giving generally three or more hours to them every day, and interrupting them as little as possible during his missions. His first distinct act of devotion was to the Most Holy Trinity, his second to the Blessed Sacrament, his next to the Most Holy Name of Jesus, then to the Ever Blessed Virgin, as the Mother of God, as his own Mother, as the Spouse of Holy Joseph. "These I practise," he says, "in an imaginary oratory which I have set up in my heart, and which serves me day and night. I divide it into three parts or altars, the centre one being that of the Blessed Trinity. On the left I imagine the tabernacle of the Most Holy Sacrament, and on the right the shrine of the Holy Family, our Blessed Lord standing between His Ever Blessed Mother and St. Joseph, and holding the hand of each. With every power of my soul, memory, will, and understanding, with my whole being, I fall prostrate to the ground, praising and addressing myself to each in turn, and kissing the feet of our Lord, our Lady, and St. Joseph, with frequent mention of the three Holy Names." Besides having especial devotion to the Saints on whose day he was born, left England, reached Portugal, came to Pernambuco, and entered the Society of Jesus, he never failed to pray to

the Saints on whose day he set out on any mission, and whose relics or memorials he wore. He was very devout to St. Thomas of Canterbury, to Edmund Campion and the English Martyrs, and to the memory of Ven. Joseph Anchieta.

The great virtue of humility he possessed in its truest, most solid form, never omitting to shun the observation of others. He severely rebuked those who were the means of disclosing any of the practices by which he mortified himself, and when a Portuguese governor apologized to him for having kept him waiting through ignorance who he was, he gently drew him aside and begged of him as a great favour not to call or take any especial notice of him, lest people should be misled into supposing he was a person of any importance. So great as these were the virtues, mortifications, miraculous powers, and missionary labours of an English Father whose history has been left hitherto unrecorded in his own native tongue.

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### *INTENTION OF THE APOSTOLATE OF PRAYER FOR SEPTEMBER.*

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#### THE REVIVAL OF CHRISTIAN AUTHORITY.

OUR Holy Father, Leo the Thirteenth, in his Encyclical makes a forcible appeal to princes and rulers to save before it is too late the interests of society. It is in their weakness that organized rebellion finds its strength. If those who have in kingdom or republic their power from God, by Whom alone kings reign and makers of laws decree what is just, would use that power, while yet they have it, to preserve the nations committed to their keeping from the evil sway of unintelligent majorities and popular caprice, they might even now perhaps avert impending ruin. The prospect is not encouraging, for it would seem

that year by year the spirit of reverence has been growing less.

Contempt of authority, the Holy Father tells us, is the root-evil of these days, and in the Revival of Christian Authority lies the only hope that can be formed for the future of the civilized world. When Luther by his rude eloquence seduced one little German prince after another from the Roman allegiance and brought about the apostasy of England, only a prophet among men could have foreseen the final consequences of that wicked rebellion and egregious folly. But one, in intellect more than human, a greater rebel than Luther, recognized with exultation the beginning of the end. What clever men could not then discern is now patent to the dullest mind, for it is urged home with all the force of open terrorism. The principle of authority was attacked at the Reformation. It happened to be an easier thing for men, wise in their little day, to brave the anathemas of the Church than to confront the vengeance of earthly potentates, and for that reason Rome suffered first, but the spirit of insubordination once let loose could not again be reduced to control. Time was needed for the full development of the scheme of destruction, because men long accustomed to obey went on obeying by force of habit long after the apostles of the new learning had preached a religion of private judgment and a morality in which the idea of self-denial is not included. All the preliminary stages of the Protestant movement have been passed in logical sequence, and the world has reached the final phase, Atheism and Nihilism—"double name for what is one"—free thought reduced to its simplest expression: *Non serviam*.

If kings and presidents, attentive to the words of solemn warning addressed to them from the Vatican, will change their ways, and instead of making perverse laws will lend their countenance and support to good Christians, who are always at the same time loyal citizens, they may find that the miseries of the people are not as yet beyond

the reach of purely natural remedies. If, however, untaught by doleful experience, they stop their ears, and rush forward in their heedlessness; then it only remains for us to say that what is impossible to men is still always possible with God. There is much comfort in the thought that the wickedness of the world helps to make the Church more holy, and with increase of holiness the power of prayer increases without limit. Very many who by the accidents of birth and education are ranged on the side of irreligion and disorder, are working for a bad cause rather in ignorance than great malice, and under happier influences can easily be brought to recognize the duty of submission to rightful authority.

At any moment, therefore, we may see the persecuted Church, with her hands made strong by the prayers of many faithful hearts, rising in her majesty and once more extending her gentle sway over all who have not fully and finally made up their minds to reject the mercy of Jesus and the help of Mary. Our duty at least is clear—to watch and pray, to work hard and to wait patiently.

#### PRAYER.

Sacred Heart of Jesus! through the Immaculate Heart of Mary, I offer to Thee the prayers, labours, and crosses of this day, in expiation of our offences, and for all Thy other intentions.

I offer them to Thee in particular for all whom Thou hast invested with authority. Give them, dear Lord, to understand that, as it is in Thy Name they have power, so the only object of all their efforts should be to establish Thy Kingdom. Amen.

# THE APOSTLESHIP OF PRAYER.

## The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

SEPTEMBER, 1881.

### I. GENERAL INTENTION: *The Revival of Christian Authority.*

### II. PARTICULAR INTENTIONS.

1. Thurs. *S. Raymond Nonnatus, C.*—Humility; 12,850 religious men and women.
2. Fri. *S. Stephen, C.*—COMMUNION OF REPARATION, &c.—FRIDAY OF THE SACRED HEART OF JESUS.—GENERAL COMMUNION OF THE HOLY LEAGUE.—Detachment; 5,052 acts of thanksgiving.
3. Sat. *SS. Soter and Caius, PP.MM.*—(*S. J., BB. Antony S. J. and Companions, MM.*)—Resignation; 3,453 persons in affliction.
4. SUN. *Thirteenth after Pentecost.*—(*S. J., The Holy Angels Guardian.*)—Love of innocence; 5,605 First Communions.
5. Mon. *S. Laurence Justinian, B.C.*—Diligence in Divine worship; 3,099 parishes.
6. Tues. *S. Ubald, B.C.* May 22.—(*S. J., S. Boniface, B.M.* June 5.)—Life of faith; 4,922 ecclesiastics.
7. Wed. *S. Margaret, W.* June 10.—(*S. J., BB. Thomas S. J. and Comp., MM.*)—Fervour; Deceased Promoters of the Apostleship of Prayer.
8. Thurs. *NATIVITY B.V.M.*—Confidence in our Lady; 15,685 young women.
9. Fri. *Of the Octave.*—(*S. J., B. Peter Claver, S. J., C.*)—Zeal for souls; 763 foreign missions.
10. Sat. *S. Nicholas of Tolentino, C.*—Pity for the dead; 15,866 dead.
11. SUN. *Fourteenth after Pentecost.*—THE HOLY NAME OF MARY.—(*S. J., Octave of the Holy Angels Guardian.*)—Zeal for the honour of the Name of Mary; 1,395 Promoters of the Apostleship.
12. Mon. *Of the Octave.*—(*S. J., The Holy Name of Mary.* Yesterday.)—Spirit of self-sacrifice; Deceased Members of the Apostleship.
13. Tues. *Of the Octave.*—(*S. J., S. Norbert, B.C.* June 6.)—Christian activity; 2,988 pious works.
14. Wed. *Exaltation of the Holy Cross.*—Devoted love of our Lord; 13,196 various intentions.
15. Thurs. *Octave of the Nativity B.V.M.*—Steady virtue; 7,416 graces of perseverance.
16. Fri. *SS. Cornelius, P.M., and Cyprian, B.M.*—Appreciation of the gift of Faith; 5,404 heretics and schismatics.
17. Sat. *Stigmata of S. Francis.*—Remembrance of the Passion; 2,407 Church students and novices.
18. SUN. *Fifteenth after Pentecost.*—SEVEN DOLOURS B.V.M.—Devotion to the Seven Dolours; 5,450 sick and infirm.
19. Mon. *SS. Januarius, &c., MM.*—Christian love of children; 29,807 children.
20. Tues. *Vigil.*—*SS. Eustachius, &c., MM.*—True Christian spirit; 7,897 parents.
21. Wed. *Ember-Day.—Fast.*—*S. Matthew, Apost. and Evang.*—Confidence in the mercy of God; 13,705 sinners.
22. Thurs. *S. Thomas of Villanova, C.*—Charity; 2,526 communities.
23. Fri. *Ember-Day.—Fast.*—*S. Linus, P.M.*—Wisdom; 1,981 communities.
24. Sat. *Ember-Day.—Fast.*—OUR LADY OF MERCY.—Love of the interior life; 8,153 spiritual graces.
25. SUN. *Sixteenth after Pentecost.*—Care of salvation; 1,410 missions and retreats.
26. Mon. *S. Joseph of Cupertino, C.*—(*S. J., B. Mary Anne of Jesus, V.* June 7.)—Trust in Providence; 9,669 families.
27. Tues. *SS. Cosmas and Damian, MM.*—Readiness to help others; 2,477 graces of concord.
28. Wed. *S. Wenceslaus, M.*—Contempt of worldly vanities; 4,258 temporal affairs.
29. Thurs. *S. MICHAEL, ARCHANGEL.*—Docile acceptance of Divine inspirations; 5,284 vocations.
30. Fri. *S. Jerome, C.D.*—Zeal for the labours of Christian education; 2,208 houses of education.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the morning of the twelfth day of the month. The list of intentions should not carry, on the same leaf, any signature or address, and any letter which accompanies it should be either separate from it or easily separable. It is well to add the letters C.D. after the name of the Central Director on any envelope containing intentions.

*An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.*

Application for Diplomas of Affiliation to the Apostleship of Prayer for England, is to be made to the Rev. A. G. Knight, S.J., III, Mount Street, Grosvenor Square, London, W.; for Ireland, to the Rev. Edward Murphy, S.J., St. Ignatius' Church, Galway. Sheets of the Living Rosary, adapted to the requirements of the Association, Tickets of Admission, Intention Sheets, large and small, and Scapulars, may be had from F. Gordon, 48, South Street, Grosvenor Square, London, W.

## *LIFE OF LADY FALKLAND.*

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### CHAPTER VI.

WE can only guess at the cause of Lady Falkland's departure from Ireland in 1625. It may have been occasioned by her undisguised inclination towards a religion which her husband hated more and more as one of his chief difficulties in the government of Ireland, or it may have been that she went to London to represent his pecuniary difficulties to the English Ministers and use her influence to that effect with Lord Conway and others, with whom it appears she was on friendly terms. The wish to see her daughter, Lady Home, from whom she had been separated three years, and who was expecting her confinement, may also have contributed to hasten this return. Had she been superstitious, the circumstances which attended her departure might have been looked upon as an evil omen. A violent storm drove back to the Irish coast the vessel she sailed in, and placed in danger her own and her children's lives. She was sitting on the hatches, with her infant on her knees, when an immense wave submerged them both. The child had a narrow escape, for it remained breathless and motionless for more than a quarter of an hour. At last they arrived in London, but found the plague raging there. Lady Falkland determined to take her children at once to Lady Tanfield's house in Oxfordshire. Lady Home, who had hastened to London to meet her mother, was to accompany her to Burford Priory. But before her departure Lady Falkland

OCTOBER, 1881.

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had the happiness of kissing the hands of the royal bride, Henrietta Maria, the beautiful young Queen of fifteen years of age, whose marriage with Charles the First was rejoicing the hearts of his Catholic subjects. They founded great hopes on her well-known attachment to her faith and her influence over her enamoured husband. Though these expectations proved in a great measure fallacious, she did no doubt render many good offices to her co-religionists, and in the case of individuals, and even of priests, obtained in their favour on several occasions exemptions from the action of the penal laws.

As during the first years of her married life Henrietta Maria unwisely set her face against speaking, or even trying to learn the English language, and French was not generally spoken by the English nobility, she was probably pleased to find one lady amongst those presented to her who was thoroughly conversant with it and acquainted with French literature. But the King and Queen, as well as others, were abandoning the plague-stricken city. The Court removed to Windsor, thence to Hampton Court, and, pursued by the pestilence, retreated to Beaulieu in Hampshire. Meanwhile Lady Falkland travelled to Burford Priory, the home of her childhood, little dreaming of the affliction which was about to sadden the first days of her return to her native land.

Lady Home seems to have been one of those young creatures beloved by all who know them, and looked upon even by strangers with interest and admiration. Her husband and his family were devoted to her, yet her life amongst them had not been "without occasions for the exercise of patience and of a high obedience which was rendered where it was due." She must have steered her course with great prudence and sense during the three years of her married life, not to have offended or estranged the rigid Scotch Puritans amongst whom her lot was cast when almost a child, and yet to have retained "her good inclination for the Catholic religion which she had received

from her mother, who alone had ever spoken of it favourably in her hearing." She had imbibed that partiality from her infant years: she had seen her mother on what promised to be her death-bed giving tokens of it, and the impression this made upon her was ineffacable. Just before their departure from London, Lady Falkland had the consolation of hearing her daughter say to a visitor who was speaking strongly against Catholics, "You know nothing of them but what the Scotch ministers say, and that is what nobody in their senses can believe."

It was a happy party which started for Burford Priory towards the end of July, leaving behind them the infected city, and travelling slowly in the fashion of the time along green lanes and pleasant commons, on their way to the old home, which they had none of them visited for three years. Lady Home's situation and the joy they all felt in having her with them made her companions carefully solicitous for her safety and comfort. She was a precious treasure confided to them by an absent husband and loving relatives—the flower of the flock in her own family, the pride and joy of her mother's heart. A gentleman attached to Lady Falkland's service for years, and who had known all her children as babies, made Lady Home his particular charge. When they had to dismount and walk, which was not an unusual occurrence, he always undertook to lift her over the rough parts of the road and the brooklets which intersected it. On one occasion, towards the end of the journey, the coach in which they travelled had to cross a rapid stream, and the ladies and children to walk along a narrow bridge, consisting only of a plank. Lady Home's faithful attendant insisted on carrying her in his arms. Half way across his foot slipped and he fell into the water, "but," as the old-fashioned narrative relates, "taking only heed of her, he cast himself so along in the stream, that she fell upright with her feet on his breast, and she, seeing them all troubled with fear for her, and he especially who had so long served her father and mother, grievously



afflicted at it. she would not acknowledge feeling any hurt or being frightened, but at the end of the journey the same night fell sick and within a week died, being first delivered, almost three months before her time, of a daughter, who lived three hours and was christened. Had it lived, her mother was resolved to have nursed her grandchild with her own, not yet weaned. Her daughter died in her arms." Every circumstance connected with the loss of this beloved child was calculated, as far as this world went, to heighten the grief of Lady Falkland. After a long separation, she had found her as virtuous as she was charming, and as affectionate as ever, and in thought and opinion still adhering to all she had taught her. She had been permitted to join her by a husband and a family who looked upon that young wife as their most precious possession. She was taking her to the house of her own mother, who had always been harshly disposed towards herself, but who would be softened and won over by her granddaughter's irresistible attractions. But all such hopes were at an end. The over-zeal of a poor old man had brought about the destruction of all the happiness centred in that fragile existence. It was a bitter chalice for the bereaved mother, but she did not give way to violent and inordinate grief. She had learnt to see God's hand in every event which befell her, and derived consolation, not only in the knowledge of her daughter's purity and innocence of heart and life, her diligent performance of every moral duty, but also from her instinctive love of the Catholic religion, her unconsciousness—for no one had ever informed her of it—of the obligation she was under of embracing it, and the readiness with which she faced death. It was anxiety for her infant's safety, not her own, which had been permanent in her thoughts during her hour of trial. One circumstance attending the death-bed of her child Lady Falkland loved to think upon. She was convinced that the Blessed Virgin had appeared to her. Being perfectly awake and in her senses, Lady Home affirmed

that a bright woman, crowned and clothed in white, stood by her side. If this was not a real vision, it showed at least what images were predominant in her soul during the last conscious moments of her existence. An early and holy death outside the visible fold of the Catholic Church may be justly ascribed to God's foreknowledge and mercy. It was in that light that in after years Lady Home's mother could look upon her peaceful end. Had she lived on, the day must have arrived when she would have been obliged either to follow her own example and enter upon the way of sorrows she was herself to tread, or have resisted grace and endangered her salvation.

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## CHAPTER VII.

ON her return to London from Burford Priory, Lady Falkland's first care was to forward her husband's interests and set him right with the Ministers of the Crown. Towards the end of July we find her thus employed, and Lord Falkland writing as follows to Lord Conway.

"My very good Lord,—

"By all my wife's letters I understand my obligations to your lordship to be very many, and she takes upon her to have received so manifold and noble demonstrations of your favour to herself, that she begins to conceive herself some able body in Court, by your countenance to do me courtesies, as if she had the wits as well as the will. She makes it appear she hath done me some good offices in removing some infusions which my adversaries here have made unto you, to my great disadvantage, and hath settled your lordship in a good opinion of my affection to your service and your person. It was high time, for many evil

consequences from the contrary have befallen me since that infusion was first made, which I fear will not be removed in haste. And I must thank her much for her careful pains in it, though it was but an act of duty in her to see me righted when she knew me wronged. But I am much bound to your lordship for giving her leave to perform that duty and to let me feel its effects. And I beseech your lordship still to continue that favour to us both, giving her good counsel and good countenance within a new world and Court, at such a distance from her husband, which a poor weak woman stands in the greatest need of to despatch her suits, if she have any that are reasonable, and giving expedition to any she haply may solicit for me. . . ."

That Lord Falkland should have had fears and misgivings, such as he expresses in his next Letter, as to his wife's living in London and at the Court, uncounselled and unprotected, is not to be wondered at. He knew her to be impetuous and imprudent; her generosity, her easy belief in the virtues of others, and great inexperience, made her likely to be imposed upon, and, as he evidently dreaded, liable to fall into mistakes prejudicial to his interests, which she was so anxious to forward. He was also no doubt aware that, from the first moment of her arrival in London, she had sought the society of persons likely to encourage her in Anglo-Catholic practices, which he suspected of close affinity with those of the Church of Rome, but he was so deeply involved in pecuniary difficulties that he could not, or would not, furnish means for her residence elsewhere. What he desired was that, instead of living at her mother's house in town, she should live with her at Burford Priory. But Lady Tanfield, as her daughter well knew, was by no means inclined permanently to receive her and her children. They had never got on well together, and she strenuously opposed her son-in-law's determination to burthen her with the

support of his family. He, on the other hand, was bent upon it, and wrote thus to Lord Conway :

"I am glad your lordship doth approve my wife's good affection to her husband, which was a point I never doubted, but for her abilities in the agency of affairs, as I had never a great opinion of them, so I was never desirous to employ them even had she had them, for I conceive women to be no fit solicitors in State affairs, for though it sometimes happens that they have good wits, it then commonly falls out that they have over busy natures withal. For my part, I should take much more comfort to hear that she were quietly retired to her mother's into the country, than that she had obtained a great suit in the Court. Your lordship knows I once before besought you to give her good counsel in the absence of her husband, in that great distance from him and in so great a Court, a new course to her. Better counsel you cannot give her than to retire to her mother's, and abide there until the doubtful times do blow over, and the daily expected war in Ireland be ended, for in time of war what should a woman do here? And when a peace shall be concluded, I may be likely to sue his Majesty for leave to retire and live with her. . . . If your lordship will try your skill to persuade her with content to that retreat, I shall be bound to you for it and be happy in it if you prevail. I must confess she hath not been wanting to represent your lordship's respects to me in fair forms, and you yourself hath often given me assurance of your own noble inclination to maintain the dignity of my place; yet give me leave to say, freely and truly, that I neither see or hear of anything but diminutions. All authorities under me are growing with the eclipse of mine, which will appear in the end, to the dishonour and the disservice of his Majesty, not mine."

It is evident that Lord Falkland's public and private annoyances worked on his nerves in a manner which made him hardly just to his wife. Between his insistence that

she should live with her mother and the latter's ungracious refusals to receive her, poor Lady Falkland found herself in an embarrassing position. It is probable that her own desires led her to remain in London. The very reasons which contributed to make Lord Falkland anxious to seclude her in Oxfordshire, must have weighed with her in a contrary sense. She was no doubt glad to remain within reach of churches where, to use the phraseology now in use, Church principles were carried out. The society of Henrietta Maria's Catholic French ladies and her chaplains, and the friendship of the Laudian ladies of the Court, must in every way have been congenial to her feelings and her tastes. She was again in constant communication with the Bishop of Durham, and practising the High Church religion with which she was trying to content herself, though "with less satisfaction daily." Her house was frequented by divines of the High Anglican type, whom she still hoped were real priests, and she endeavoured hard "to do like Catholics and to draw as near to them as she could." We find her going through exactly the same process through which the Puseyites and Ritualists strive to beguile themselves into the belief that the English Establishment can be so modelled and shaped in imitation of the Catholic Church, as to afford rest to the souls of those who would fain be Catholics, but who will not make the sacrifices involved in a change of religion.

Dr. Cozens, a Prebendary of Durham, and one of the King's chaplains, was the oracle, the private Pope of many High Anglicans of that period. At the request of the Countess of Denby, the Duke of Buckingham's sister, he published a book entitled *A Collection of Private Devotions; or the Hours of Prayer*. Collier, in his *Church History*, says "that this lady was somewhat unsettled in her religion, and warping towards Popery, and that these Devotions were drawn up to recommend further the Church of England to her esteem and preserve her in that communion," by means, no doubt, of as near an

approach to Catholic forms as was possible in the Anglican Establishment. He adds that "some moderate persons were shocked with it, as drawing too near the superstitions of Rome ; at least, they suspected it to be a preparation to further advances." The Puritans attacked it with virulence.

Lady Falkland, who was an intimate friend of Lady Denby's, was probably one of the pious ladies whom this manual was to arrest in their progress towards the true Church. It may have produced some temporary effect of that sort on her mind, for she made up her mind to go to confession and to choose Dr. Cozens as her confessor. This was going beyond the teaching of his book, and it took him rather by surprise. "He excused himself from hearing her for the present, not being used to hear confessions, but he said that he would take time to prepare himself for it by studying casuists in the country, whither he was going for that purpose to spend six months. But before that time was elapsed," Lady Falkland's daughter remarks, "she had made, God be thanked, a confession more to the purpose."

Since her return to London, Lady Falkland had made acquaintance with Lord Ormond, a zealous Catholic, whose house she soon began to frequent. There, for the first time, she conversed with Catholic priests, first with Father Casket, a Franciscan, and then with two Benedictine priests, who went by the names of black Father Dunstan and white Father Dunstan. They were probably thus distinguished in reference to their complexions. Disputations were held at Lord Ormond's house, in which these Fathers demonstrated the insecurity of the position held by herself and her friends, and the unlawfulness of their remaining as they were. Dr. Cozens's absence had evidently left his disciples a dangerous liberty, which in Lady Falkland's case led to decisive results. She was completely convinced by what she then heard of what she had long been inclined to believe, and would at once have been reconciled, as it was then called, if Lady Denby had

not professed herself equally impressed, and intreated her to wait until they had listened to one more discussion, and then they would both together be received into the Church.

For little less than half a year the same thing went on. Whether from indecision or nervous apprehension of what was then an act of no common heroism, involving as it did danger and suffering, or a preconceived plan for preventing her friend from separating herself from the Protestant Church, which she was not herself prepared to renounce, Lady Denby kept deluding her with the oft-repeated assurance that only a little more argument, a little more time, were requisite to bring her to the point. At last, perceiving that she never resolved to do what she promised, Lady Falkland determined to wait no longer for her, and began to prepare herself in right earnest for her own abjuration. She intended to be received into the Church by white Father Dunstan as he was called, the first Benedictine she had ever known. Throughout the whole of her Catholic life she had the greatest devotion to that Order, partly because it was by means of those Fathers that her conversion had been brought about, and partly on account of her love of learning and study, for which it had always been famous.

One eventful morning, Lady Falkland went to the palace where Lady Denby lodged, and announced to her that not another day would she delay the act they both had in view. If she chose at once to prepare herself to be reconciled to the Catholic Church, well and good, but otherwise nothing would prevent her from carrying out her intention. As usual Lady Denby began to plead for further time, and to use every argument she could think of to support her request. But Lady Falkland was not to be moved. She told her that she neither could nor would put off again what she felt to be her absolute duty towards God and His Church. Her friend, seeing she could not prevail, exclaimed: "Well, I have you now in the Court, and here I

will keep you. You shall lie in my chamber, and shall not go forth." Lady Falkland was amazed at these words; she did not feel quite sure what they meant, but thought it best not to betray any anxiety, and to remain quietly where she was. Lady Denby reiterated her assurances that some other time she would join her in doing what they had both designed, and evidently thought that she had dissuaded her from immediate action, or at any rate did not suppose that she would go away at once. So she went to speak to some one within her apartments, begging her to wait for her return. Lady Falkland, when she was left alone, began to suspect what was indeed the case, that her friend had gone to seek the assistance of some one who would persuade, if not compel her, to give up her intention. There was no time to lose, she darted from the room, left the palace, and with all possible speed made her way to Lord Ormond's house.

It had been her intention to spend a few days in recollection and prayer before she was actually received into the Church, but not knowing how far she might be forcibly hindered from effecting her purpose, she was now afraid to risk the least delay. Black Father Dunstan was at Lord Ormond's when she arrived there, so she asked him to let her make at once her abjuration. The most secret place that could be thought of was an empty stable. There was accomplished the act which ended her long spiritual struggles, which set her feet on the rock of ages, which satisfied every yearning of her heart, every aspiration of her soul. And in the self-same hour began the long course of trial, poverty, and suffering, which continued more or less to the end of her days.

Rising from her knees, she walked back with a firm step to the palace, went straight into Lady Denby's room, and said: "I will stay with you now as long as you please, for all is done." Much troubled at this, Lady Denby hastened to her brother, the Duke of Buckingham, and informed him of what had happened. The Duke carried



the news to the King, who was highly displeased. Every effort was made to induce Lady Falkland to retract while there was time. But neither the royal displeasure nor any arguments or threats moved her in the least. At last she was allowed to go home, but was soon followed by Secretary Cook with an order from his Majesty that she should remain confined in the house during the King's pleasure. For six weeks she was thus a prisoner in her own rooms, her household being wholly Protestant, and no Catholic venturing to come near her. On the second day of her seclusion, she had a visitor in the person of Dr. Cozens, who had no doubt been hastily summoned to London in order to reclaim the truant who, during his absence, had wandered from his little fold into the wide pastures of the Catholic Church. The one object of the poor prebendary had been to retain within the limits of the Establishment, even at the cost of many a concession which savoured of Popery, a chosen circle of disciples, and especially of noble ladies, whose allegiance to the Anglican Church was sadly shaken. His despair at finding that the cleverest and best-informed of these ladies had abandoned this courtly circle of devotees, and given so fatal an example to her friends, appears to have been intense. He is said to have been a man "of an extremely passionate nature," which tallies with the description given of his interview with Lady Falkland on the day after her conversion.

"He came to visit her, and having heard from her all that had been done, fell into so great and violent a trouble, that casting himself on the ground, he would not rise or eat from morning till night, weeping even to roaring." He used the very same arguments to make her return to the Anglican Church which are now so often employed to detain in it persons anxious to be received into the Catholic Church; the disgrace she was bringing on the party who were striving to uphold Catholic doctrines and practices, the discouragement given to those who accepted

High Church teaching, the fears which would be roused by her desertion, and the triumph it would afford to Puritans.

But he could gain nothing from one whose eyes were now fully opened to that unreality which in the seventeenth, as in the nineteenth century, characterized every effort to revive Catholicism in a schismatic body. Lady Falkland complied with only one of his requests. She fasted with him throughout the whole of that day—but as this led to no result such as he desired, he at last went away, and never came near her again.

## *ST. PAUL STUDIED IN HIS EPISTLES.*

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### CHAPTER VII.

#### OCCASIONAL CHARACTER OF THE EPISTLES.

THERE is something very much in harmony with the silence and secrecy which shroud so many other of the great works of God, in the manner in which the Scriptures of the New Testament were composed. Nowhere in so many words is it recorded that our Lord gave to the Apostles the commission to compose books of Sacred Scripture. Scripture is one of the works of the Holy Ghost, and the Holy Ghost was sent to dwell for ever in the Catholic Church. It was His inspiration that has produced the Scriptures of the Old Testament, and this gift, which had worked in the "holy men of old" in the Synagogue, was not to be withdrawn. It was His Presence that gave birth also to the New Testament. The selection of authors and their guidance to write this and that, Gospels, Histories, Epistles, Apocalypses, was in the Divine Hands. He breathes where and as He lists. To the outward eye, even to the eyes of the faithful themselves, the various parts of the Sacred Volume came forth as occasion required. Every book had its adequate and separate purpose. When the Apostles and others under their authority, began to teach concerning our Lord, something like a Gospel became necessary. When the teachers of the infant Church dispersed into different parts of the world, it became natural that a Gospel should be written which all might carry with them. The first, and in some

respects, the most elaborate of the Gospels, that of St. Matthew, thus came into being. It recorded and summed up the first teaching concerning our Lord, which was addressed principally to Jews, or heathen acquainted with Judaism, though the vocation of the Gentiles, the great revelation of the early Apostolic teaching, is constantly referred to in it. As the Apostles came to have to deal with populations very different, in respect to their religious antecedents, from these first converts at Jerusalem, other forms and shapes of the Gospel came naturally to be required. And besides, in these days, the facilities of multiplying copies of a book were not great—to produce a new copy took as much trouble as to make a *replica* of a picture. The books that “crossed the sea,” even from Rome itself, were exceptions. Thus it soon became necessary for St. Peter’s converts in Rome to have their own Gospel, and St. Paul’s converts in Greece and Asia Minor to have theirs. And, when the Apostolical age was closing amid the already raging storms of new doctrinal errors, it became natural that the Church should be enriched, fortified, and consoled by such a Gospel as that of St. John.

The Gospels, however, were books, and were composed as such. But the Epistles of the Apostles are, in their form and composition, primarily at all events, simple letters called forth by particular occasions. How wonderful, then, is that arrangement of Divine Providence, by which such occasional outpourings of the mind or feelings of St. Peter, St. Paul, St. John, St. James, or St. Jude, should, without in any way going beyond the range of the questions which called them forth, suffice to meet the requirements of the Church in all ages as Sacred Scripture, and should speak to our hearts as forcibly and as divinely in the nineteenth century, in England, France, or America, as to those of the Romans or Corinthians, and others, to whom they were addressed in the first century! When we take up the New Testament, we see at once

how distinct the gift of inspiration is from other spiritual gifts. We find it allotted to a few only of the Apostles themselves, and we find it lighting, as it were, even on those, only just when and in what manner its Divine Author chose it to light. The shortest Epistles, such as that to Philemon, or the second and third of St. John, are almost, to outward appearance, simple notes to friends, and yet they have this Divine brand upon them; while, if we were to discover to-morrow some of the unknown letters of his own of which St. Paul speaks, or longer compositions of St. Thomas or St. Bartholomew, they would not of necessity be Sacred Scripture. The Holy Spirit preclaims what is His own work through the mind and instinct of the Church, as if to show beforehand, in that way also, the folly as well as the mistake of those who would set Scripture above her.

Nothing can be more simple and natural than the occasion which produced the Epistles to the Thessalonians, of which we have now to speak. They are the earliest of St. Paul's Epistles, though it is probable that the First Epistle of St. Peter preceded them in order of time—the Prince of the Apostles thus leading the way, illiterate fisherman as he had been, in the composition of these great authoritative documents of the Christian Church. When we compare the Epistles of St. Paul with those of the other Apostles, we are at once struck with their intense individuality and personality. No lack for him of what to say, no hesitating choice how to say it, his argument or the expression of his feelings flows on like a stream which is made up of many interwoven currents which seem to race against one another. And yet we can see that he has arranged his matter and the parts of his discourse with a saintly art which we find instinctively imitated by the most deliberate writers among the saints, such, for instance, as St. Ignatius of Loyola. St. Paul can be restrained, can be stern, can be argumentative, can even be rhetorical, and sometimes very subtle

indeed, but in every one of his phases he reveals himself,—we see the burning heart under the self-restraint, the tenderness pierces through the sternness, as in the Epistles to the Galatians or the Corinthians, and his rhetoric and his subtlety are but the resources of his charity. What must he have been to those who lived with him! He, the one Apostle who had never known Jesus Christ in the days of His Public Life or Risen Life, we wonder whether any one was more perfect than he as a representative of the character and manner of our Lord Himself.

It is clear that when St. Paul left Thessalonica so suddenly, he did not mean not to return. Apostolic men are very quick in recognizing when it is time for them to desist, to turn away “to fresh woods and pastures new.” And at the same time they are tenacious of their purposes and not easily frightened away from what they have begun. It seems St. Paul had not had time to finish the instruction of the Thessalonian converts to his own satisfaction, and it is possible that he had not even accomplished the organization of the Christian body, which required the rudiments of a clergy for the celebration of the worship of God, the administration of the sacraments, the preaching of the Word, as well as for discipline and government. At the same time, this imperfectly instructed and organized body was exposed to the tempests of persecution from without, while it contained within itself, like the net in the Parable, a variety of subjects, the virtue of all of whom was not of the highest quality. St. Paul’s first resource was to send St. Timothy to them from his own side at Athens, though he was in weak health and though it was always a bereavement to him to part from such a companion. We have already said what was the report which St. Timothy brought back, how he was again despatched to Thessalonica, what his work there seems to have been, and how, after that work was accomplished, he had finally left the Thessalonian community to itself, and rejoined the great Apostle at Corinth. St. Paul had not, up to

that time, abandoned the idea of returning himself to Macedonia. He saw in the difficulties and dangers which opposed themselves to the execution of his design the working of Satan. "We would fain have come unto you, St. Paul, once and again, and Satan hindered us."

This is a characteristic of the saints, to detect in what appear to be only human obstacles the working of the enemy of souls. But he also recognized that our Lord permitted this hindrance to be opposed to his desires in order to turn him sooner to a work of still greater importance, and thus he was led to remain at Corinth. As soon as this determination had been formed, it became natural for him to relieve his affectionate heart by the next best kind of intercourse which was open to him, that of correspondence, and this was the first occasion of the Epistle of which we are now speaking. But St. Paul was not a man to write merely for the indulgence of his tender feelings for the Christians of Thessalonica. The second return of St. Timothy had enabled him to learn with great accuracy the state of things in the infant community, and, if the report was on the whole full of consolation, there were still certain points mentioned by St. Timothy, as to which it was quite necessary that St. Paul should write with all the authority which belonged to him as an Apostle and as the founder of the Thessalonian Church in particular.

Moreover, the external circumstances of the Thessalonian Christians were such as to make it still more imperative for St. Paul to express his loving sympathy for them, even if there had been no special call on him for instruction and correction. The persecution which had been set on foot by Jewish influences had been taken up warmly by the Gentile population. The charge of treason and disloyalty to the Emperor had been used with fatal effect, and, whether by the judicial sentence of the courts, or by the simple violence of the unchecked mob, the Christians had been heavily fined, and their property

confiscated. A Church under such trials would naturally need all the assistance which could be given to it, and the very circumstances of the persecution would make it impossible for St. Paul to assist it except by letter. Nor is it wonderful that there should have been some disorders among men so newly converted and yet so sorely tried for their faith. Here, then, we have another powerful reason for the Epistle which was now to be composed. Not only did St. Paul long to communicate with the brethren whom he had so lately gained, and over whom he yearned with the love of a mother, but he had a few things to say to them for their own benefit and instruction.

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## CHAPTER VIII.

### ST. PAUL'S FIRST EPISTLE.

THE First Epistle to the Thessalonians divides itself naturally into two main divisions, which correspond to the double purpose which the Apostle had in writing it. These two divisions are about equal in length. The first contains what in the common, but often very unfortunate and misleading, division of the Sacred Text, form the first three chapters, and the second part of the Epistle contains the last three chapters. In the first part St. Paul is pouring out his heart, as it were, in affection and thanksgiving for the Thessalonians; in the second part he is giving them the instructions and warnings which they seemed to require at his hands. But, with all his natural impulsiveness and effusiveness, St. Paul is always perfectly master of himself, and alive to the main purpose which was the one guiding star of his life at every moment and in every detail, the advancement of God's glory. So the two currents, as it were, invade each the channel of the other, and his outpouring of feeling in the first part contains many notes chosen on account of their instructive value, while his instructions in the second part are couched



in the language of tender affection. Thus, before we proceed to speak a little more in detail of the earlier chapters, we must say a few words concerning the practical matters which form the main subject of the later chapters.

The first point on which some among the Thessalonians required a distinct instruction is one which will surprise many a reader brought up in the light of Catholic truth, and in that happy ignorance of the "corruption which is in the world through lust," which is one of the noblest fruits of the labours of the Church and of the working of sacramental grace on so many successive generations, and which, by the mercy of God, still prevails over large masses of the population in Christian countries, even when they have been, voluntarily or involuntarily, separated from Catholic unity. The spirit of licentiousness is ever active, and is ever pressing its assaults on Christian purity of heart and conduct, even in the homes of the most saintly traditions, even in the sanctuary and in the cloister. But happily, there are still multitudes who, if they were asked what an Apostle in the first century would have to write about to the members of a newly formed Church, would hardly think it natural to reply that he would have to proclaim anew the natural law which forbids the most shameful sensual indulgence. And yet, so it was in that heathen world, the world of graceful art, of literary cultivation, of beautiful refinement—that world which, in these last centuries of the Christian kingdom, many a man and woman who are held in honour by their contemporaries are doing their best to bring back, nay, have already more than half brought back in its shamefulness, though they are not able to reproduce its refinement. All over the heathen world outside Christianity at the present moment, the traditions of the natural law are set at nought without scruple, and in the world of Greece and Rome, probably the purest society that has ever existed under similar conditions without the light of the Church, the maxims of impurity and licence were so prevalent that no shame

was attached to the conduct to which they led. Conscience, among those brought up in such a society, was darkened to an extent which can never be pleaded as an excuse for the modern restorers of Paganism in this respect, who, in consequence of their greater knowledge, are far more guilty, and who, just because their condition is one of revolt against light instead of simple ignorance, gloat over and revel in their degradation with a fiendish grossness which cannot be found, as far as we know, among simple Pagans, ancient or modern. The war against this all-penetrating evil was the great practical war of the Church from the very first, though less is said about it in history than about her battles against falsehood or heresy. It was proclaimed from the moment of the Incarnation itself when God took flesh of a Virgin-Mother, it is hinted at in the Sermon on the Mount, as in other teachings of our Lord, it is mentioned in the first decrees of the Apostolical Church in the Council of Jerusalem, and scarcely one of the Epistles of St. Paul, even to the Churches which had made the greatest progress in spiritual illumination, is without a denunciation of the evil.

It ought not, therefore to surprise us, when we consider the circumstances of the age, that St. Timothy had had to tell St. Paul that some of his converts needed correction on this most important point. This makes it less a matter of wonder that the next evil on which he had, as it were, to put his finger, should have been that of idleness. It is among the idle and luxurious classes in every population that licentiousness finds its most ready and willing victims, and it is very likely that this consideration also furnished one of the reasons which had been in the mind of St. Paul when he determined that, during his Apostolical labours in Greece, he would always support himself by the labours of his own hands, thus not only honouring the laborious life led by our Lord, and restoring manual labour to its true dignity in human life, but also setting an example which would cut away a thousand occasions and tempta-

tions to sin from the path of his spiritual children. It is also very likely that one of the first effects of the Christian teaching upon the converts from heathenism, was to open their eyes to the wonderful blessings attached in the Gospel kingdom to poverty and charity. If it was not possible, in Greece and Asia Minor, to carry out the principles of charity and of indifference to worldly goods to the extent to which they were carried out in the first Church at Jerusalem, so as to organize a system of community of goods among the faithful, it would still be natural that the rich should be taught to look upon their possessions as a trust placed in their hands by God, not to be used for their own pleasure or indulgence, but mainly for the benefit of the poor and the Church. Thus their hearts and purses would be opened freely to their poorer brethren, and many among these, whose virtue was not very mature, might find it much more to their temporal convenience to live upon the funds of their brethren than to labour for an honest maintenance. Thus St. Paul might well be told that many of the Thessalonians deserved great commendation for the lavishness of their almsgiving, and that on the other hand, many more required to be warned as to the duty of labouring to support themselves.

If there were such defects as these among the Thessalonian converts, it is not wonderful that they should also have been in need of instruction on matters of belief. The first point as to which this instruction would be wanted would be the condition of the departed faithful. It was the custom of the Apostle, a custom in entire harmony with the tone of expectation of the second coming of our Lord which so largely prevailed in the early ages, to speak of this coming of our Lord as immediate, the truth being that to each one of us the history of the world and the Church, so to say, terminates with his own death, and that the next great scene is the Second Advent. On this account, in a practical and short course of instruction, such as that which St. Paul must have delivered during his short

stay in Thessalonica, it would be very naturally the case that any detailed teaching concerning the intermediate state should have been omitted. The one important duty of praying for and assisting the dead who die in the Lord is a part of natural piety, and would not need insisting on where there had been, to any extent at all, Jewish teaching as a preparation for the teaching of the Church. But, as time went on, this or that member of a Christian family would drop out of the ranks, and the uninstructed convert, with many, perhaps, of his heathen ideas remaining in his mind as to the uncertainty even of the immortality of the soul, might be inclined to think that those who had thus departed had been removed by death from the possibility of sharing the glorious blessings which the second coming of Jesus Christ was to bring with it. Here, then, would be an occasion for the Apostle to fill up the outline of his oral teaching by an instruction which would console the natural feeling of disappointment and sorrow which might arise in the minds of his converts, by a clear and short exposition of the doctrine of the Resurrection.

We shall dwell hereafter on the manner in which St. Paul has given this exposition, and also on the natural way in which he came to append to it a strong warning about watchfulness and readiness to meet our Lord, a warning of which it is quite probable that he knew many of the Thessalonians to be in great need. The passage to which we refer, and of which we shall hereafter speak a little more at length, is precious to us in two ways, first on account of the direct teaching, and again, because it seems to have been a little misconceived by some of those to whom it was addressed, and thus to have given occasion to the Second Epistle of the Apostle to the Church—an Epistle which, on one important point, contains the most explicit teaching that is to be found anywhere in the New Testament. But we pass on now to the remaining points as to which it was necessary for St. Paul to speak in his letter.

The chief of these had reference to the ecclesiastica

organization which had been given to the new community, as it seems, by St. Timothy in his last visit to Thessalonica. No Church could exist without the Christian ministry. Whether there was any Bishop now appointed to the Thessalonian see we do not know, but it was necessary, for the administration of the sacraments, for the preaching of the Word, and for spiritual government, that there should be priests and deacons. In those days it seems to have been more common for the Apostles to leave behind them, in the cities in which they had formed Christian communities, bishops and deacons, rather than simple priests and deacons. Whatever may have been the case in the Thessalonian Church, it is clear that it had now received its organization, and that it was necessary that the position and office of the sacred ministers should be recognized by the people. On the other hand, this was something new, probably, to all the members of the community. The heathen, indeed, were accustomed to see priests serving the temples, and the Jews knew about a priesthood derived from Aaron, which could not fulfil its functions save only in the Temple of Jerusalem. But these priesthoods, even the last, were but imperfect figures of the Christian priesthood. It was well, therefore, that St. Paul should add a few words commending the newly made ministers to the love and obedience of the faithful, and thus ratify and sanction what had been done in his name by St Timothy.

It would be natural also, that he should turn, at the end of the letter which he was to write, to these new ministers themselves, who might be waiting in hope of some encouragement from him. He would naturally exhort them to the faithful discharge of their new duties, and conclude his letter with some general precepts and messages. Such are the headings which we may suppose to have been before St. Paul's mind when he determined to write the Epistle of which we shall now have to examine the details a little more particularly.

## *THE PROVIDENCE OF AGEROLA.*

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### CHAPTER X.

#### A PARTING.

WALTER LEAMINGTON was hurt by his mother's interference in the little game which he was playing with the young lady of Agerola, and, like other wayward children, he was only made more obstinate by the snubbing he had received. At all events, if he did not determine all the more to do a little positive love-making before he left the Providence, he went out for their last walk that afternoon in a frame of mind which in no way disposed him to turn away from any opportunities that might be afforded. The walking party consisted, as usual, of Tessie and the three visitor gentleman. Mr. Wychley remained at home. The path along which they strolled was often narrow and steep, and, moreover, the two elder gentlemen were engaged in a political discussion. Mr. Thorp, good Catholic as he was, and not knowing that the Neapolitan Government, acting continually on the bad traditions of the bastard Josephism which it had inherited, was by no means over-loyal to the Church, thought it his bounden duty to defend that Government against the somewhat unintelligible criticism of his Protestant companion, and it is to be feared that there was some little loss of temper between them, as well as of many points of interest in the view which their path commanded, and of what Mr. Thorp at least would have valued, the bright conversation of Tessie. The young lady fell almost entirely to the companionship of Walter, who

asked for nothing better. In her innocent curiosity, she plied him with questions about himself and his plans, which he set down to a much deeper and more personal interest on her part than any that existed in fact. He told her all his arrangements for the next few months. He was to leave Rome early in the winter, and to see what he could in three or four months of Greece, Egypt, and the East generally. He talked well and fluently on these topics, and found her quite sufficiently enthusiastic about the East. Athens she did not seem to care so much for, while he, on his part, did not share her longing desire for Jerusalem and the Holy Land.

"It's a dirty place, they tell me," he said, "and the whole population have but one idea, that of making money out of strangers. Of course one must be interested in treading in the footsteps of Abraham, Moses, Samson, David, and the other heroes of Israel. The Bedouins are a most interesting race—much as they have been since the days of Esau. Few things in history are grander than the conquest of the East by the children of Islam. The monotheistic idea that Mohammed gave them as their bond of unity, and the grand principle of fatalism, enabled them to shatter the degenerate Greeks as easily as the ancestors of the latter had shattered the Empire of Darius. I believe that it might still be possible for some child of the desert to rise up, and make that seemingly failing Ottoman power once more a terror to Europe." And then he went on to show some very decided "Turkish proclivities." Just at that time many people in England were fond of expressing their belief in the speedy regeneration of Turkey, for had not John Bull fought for her, and was he not, moreover, lending her his money readily? There is a great deal in that worthy gentleman's character and ruling ideas, to which Mohammedan principles and maxims and ways are by no means uncongenial, and Mr. Walter was, moreover, far more of a pagan than his guileless companion could suspect.

It is not the fault of the humble chronicler of Mr. Walter's conversation, if that young gentleman talked a good deal of nonsense in the course of this walk. Tessie did not know how great this nonsense was; but she was rather taken aback at the evident fact that his chief interest in the Holy Land was founded on the history of the Old Testament.

"I suppose you will like very much to see the Holy Sepulchre, and Bethlehem, and Nazareth," she said at length, with a half feeling in her heart that she was exposing the names of these holy places to irreverent treatment. She thought in her heart that he was to be in the Holy Land at the time of year which might have allowed of his being at Nazareth about the time of the Annunciation, and at Jerusalem in Holy Week. But this thought she kept to herself.

"Well, you see," he said, "as for what is called the 'Holy Sepulchre,' it's very doubtful whether the real sepulchre isn't under the dome of the Mosque of Omar. I doubt whether I should care for all the trouble one might have in getting in there. The shrines, as they are called, are often scenes of squabbling between Greeks and Latins, and the whole set of the people there as filthy and as covetous as can be imagined. I don't care much for shrines, authentic or not. The true temple for worship is the mountain-top, or the green valley, or the majestic sea. One feels that if there is a Divine Object of worship, that cares for our homage, one must be nearer to Him there. Don't you think so, Miss Stone?" But then he saw that he had made a mistake. "Oh, I beg your pardon," he said; "I think I could worship anywhere"—he was almost going to say, anything—"with *you*."

Tessie turned away, and took occasion from a fortunate turn in the path to point out to him the position of Poestum, which he had lately visited, though the temples themselves could not be discerned. And this led our somewhat confused young Oxonian to dilate upon the



grandeur of the Greek worship, and of the reverence for natural powers out of which he conceived it to have sprung. Tessie listened in silence, and the little incident came to an end of itself.

As they were returning home, he began again about his travels, saying that he should very probably return by a steamer which would land him at Naples, and that perhaps he might venture once more to find his way to the door of the Providence. Then Tessie began to speak of the extreme beauty of the early spring in those parts, and how the whole of the little plain and the mountain broke out of a sudden in flowers and vegetation. Another of the sights of that time, she said, would be the stowing away of the snow from Monte Sant' Angelo into the reservoirs in which it was preserved to supply the neighbouring towns.

"Altogether," she said, "if you come our way, we shall have something to show you, Mr. Leamington."

Then he tried his little word of tenderness. "I can't forget you, wherever I go," he said; "and I shan't require anything more worth seeing than yourself. I hope you won't forget me, Tessie; may I call you Tessie?"

As he said this, Walter made a faint effort to take her hand, and if she had been in the slightest degree inclined to encourage him, she might have said to herself that she had been passive in the matter. She drew herself back slightly, and told him very quietly that he knew better than she could tell him how to address a young lady who was not a cousin or a very old friend. During the rest of the walk home she was kind in her manner, but Walter was rather sulky. But this device did him no good at all with Tessie.

This poor young man was still more unfortunate, if to be snubbed is to be unfortunate—in a little attempt he made that same evening to possess himself of a photograph of Tessie. He had perceived the important position filled in the household at the Providenza by the worthy Mrs. Charlotte, and had instinctively paid her certain little

attentions. But the ungrateful dame had divined the purpose of the young gentleman, and had put on an air of stiffness altogether out of keeping with her usual mildness and kindness of behaviour. "This young coxcomb is worse than the other," she said to herself. "He to take away my little birdie, indeed!" She watched him, and let him see that she watched him, as he prowled about Tessie's table and books and pictures.

When the last evening came, Walter found his way into Mrs. Charlotte's apartment, and was very profuse in his thanks to her for the care which she had lavished on his mother. Then he gave her his mother's photograph, and his own. He had already descried one of Tessie on the mantelpiece.

"You'll let me take away this in exchange, won't you?" he said, in his most insinuating manner, attempting at the same time to slip a sovereign into the hand of the old nurse.

"No, sir! certainly not. I don't want your money"—and she let the sovereign fall on the floor. What more the good lady would have done must remain unknown, as Tessie herself came from the inner room just at that moment, and Walter Leamington fairly took to flight.

Mrs. Charlotte never told her young mistress anything about the photograph, but Tessie saw that she had been ruffled, and spent a few minutes in soothing her. It was agreed that the sovereign should be put into an envelope, and left on Walter's table. Mrs. Charlotte could not resist the temptation of returning his own photograph at the same time.

The next day was the day of departure for the Leamingtons. Mr. Thorp was to stay two days more, in hopes of seeing the Italian lawyer who had been asked to come up to the Providence. He walked with Tessie and the Leamington gentlemen to the point where the plain ended, the downward path towards Castellamare, and the road on which the carriage was to meet the *portantina*

plunging into some rough ground thickly covered by stunted trees. Here the friends parted cordially. Walter did his best to catch Tessie's eye as they made their last adieus, but her looks were fixed on Mrs. Leamington.

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## CHAPTER XI.

### TESSIE'S COMMISSION.

ON their way back to the Providenza, Tessie led Mr. Thorp to talk to her again about her father. "I wonder whether you will see him," she said.

"I *can* see him whenever I like," said Mr. Thorp, "as he is often in town, and we are both members of the Athenæum. But I don't go there very much. Perhaps he might ask me some awkward questions, if he had any idea that I had seen you."

"I hope you *will* see him," she said. "I should not mind your talking to him about me. Mr. Thorp," she added, after a pause, "could you let him know you had seen me, without telling him where we are? I think mama would like him to hear of me. I have something to give him from her, which was her last commission to me."

"You see," said the other, "he could easily find out to what parts I had been, even if he did not get round me so far as to hear of this actual spot. But your mother's message is a sacred thing. He has a right to have it, if he will take it well. You know that I should like to serve you and him in anything in the world. What would your uncle say?"

"Mama thought that it would be better he should not know of her message. Papa was angry with my uncle about her, and would think that everything came from him. I have never told him of what I am now talking of, though I like to have no secrets from him. Mama had

kept all my father's letters, written to her even before their marriage as well as after, and she used to tell me that they had helped very much to prepare her to become a Catholic. She let me read them, and it is from them that I chiefly know my father. They are beautiful letters, full, I think, of religion and of high feeling. But perhaps I cannot judge," she said, timidly.

"I am not surprised," said Mr. Thorp. "Your father's mind is a very powerful one, and he used to utter beautiful thoughts. We hoped great things from him once. He could write magnificent verses. But he was a spoilt child, and never knew what it was not to have his own way. That was the beginning of it all." He did not go on to tell her what that "all" meant. "But you must remember how many years have passed since those letters were written. We cannot stand still morally, and in these days we can hardly stand still intellectually. And no beauty or strength of intellect and feeling, can stand against the corroding effects of a life of self-indulgence and wilfulness. There is a line in a poet which I sometimes think of in connection with your father—"Lord of himself, that heritage of woe." He has been so much lord of himself, in that sense, that he has made his heritage one of woe. Master of himself in the Christian sense, he has never been, for he has never acknowledged that he is a servant of the Great Master."

He had spoken more severely than he meant, and he stopped, fearing that he had hurt his companion. "Dear child, if I may call you so, forgive me for seeming to speak harshly of one so dear to you. There are some men whom I have known, who seem to have no great difficulties in their own character, and yet it would be wrong to think they could keep good without grace. Your uncle is one; people used to say of him that it seemed as if he had never sinned in Adam. There are others who seem to have on their foreheads the brand of the fall, men about whom it strikes one that nothing but the power of the graces of the Church can keep them even from violent

outbreaks. Such a man is your father. I believe he has in him the making of a saint, or almost of a fiend. Our Master knows all our characters, and He will not judge any one harshly."

"My uncle never says a word against him," said Tessie. "But he does not like to talk about him. When I mention him, he always says there is no hope but in prayer. I believe he is always praying for him and doing penance. Mama used to talk to me about him a great deal when we were alone. But you have not quite answered me about my message."

"If I know what it is, I may be able to see whether I can do anything."

"Mama only wished him to have his letters given back to him, with a letter that she wrote to him before she left this the last time. She had no idea that she would not come back, but she liked to be always prepared. I was to send the parcel to him by a safe hand, as soon as I had the opportunity, and I have never had one till now. I don't like giving up the letters, but I think I know most of them by heart."

"It would not do for me to send them to him when I get to England?"

"I suppose that would do, provided they were quite safely delivered. I might surely write myself, and that letter might go with the rest? And then, you know, I should like to hear how he receives them. I should like to hear what he says. Perhaps he might send me a message. Uncle Charles thinks he will never write to *him*."

"It is a delicate business," said Mr. Thorp. "I do not see how he could be angry." And then he remembered sadly, that a reason for anger was the last thing in the world that was required to make Edward Stone furious. But he ended by promising to undertake the commission.

Then Tessie had something more to ask him. He had mentioned that he meant to revisit Milan and Venice

before he returned to England, having passed them almost unseen on his way southwards. She told him that there was a church at Milan, close to the hotel at which her mother had been taken ill and had died, and she wished to send some alms to the parish priest, to have some Masses said for her. "She is buried, she said," "in the Campo Santo, and a tablet was to be placed on the wall, which we have never seen, as we did not wait long after mama's funeral."

Mr. Thorp undertook to convey her alms and send her an account of his doings at Milan. It was also agreed that she should write to him at Milan in the course of a few weeks, to give him news of her uncle and herself.

The Neapolitan lawyer came in good time the next day, and all that could be done was done to secure the property at Agerola to Tessie in the case of her uncle's demise. After another long talk, Mr. Thorp had no more reason for lingering at the Providenza, and hastened to rejoin his friends at Naples before their trip to Ischia. The inhabitants of the Providenza were loth to let him go, and they parted with great affection, and many hopes and promises of a speedy renewal of his visit. Thus, after rather more than a week's interruption, the course of life at Agerola relapsed into its usual quiet routine.

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## CHAPTER XII.

### CAN IT BE TRUE?

IT may easily be imagined that, in the days to which the incidents of this narrative belong, the postal communications at the command of the inhabitants of the Providenza were not very convenient. Mr. Wychley kept up the kind of *incognito* which he had adopted for the sake of shielding his sister and her children from the possibility of interference, and he had but little occasion for correspondence

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with any one except his agent in England. All the letters which arrived at the Providenza were forwarded in the first instance to a banker in Naples, who sent a parcel once a week to one of the hotels at Castellamare, addressed to the Signore Ley at Agerola. Though he did not desire much correspondence, Mr. Wychley kept up his communications with a few friends in England, whom he could trust, to whom he gave the address of the banker in Naples. Other people had to write to him through his lawyer in London. But he did not live altogether without knowledge of the world which he had left behind him—especially of the English world. He had three or four weekly papers sent him regularly from home, and a French Catholic paper, issued every other day, came to him in weekly batches also. Nor did he stint himself or Tessie in books, magazines, and reviews. He liked her to have plenty to read in her own language, and not to be ignorant of what was going on beyond the little plain of Agerola. For himself, he trusted to her to tell him the news, and was content with a very occasional glance at the papers himself, except that he scanned with great interest the summaries of news and the correspondence in one of the High Anglican papers.

Thus it came about that some fortnight or so after the departure of the visitors from England, Tessie was running over the columns of the French newspaper, when her eye was suddenly caught by the sight of her father's name in the English correspondence of that journal. The writer was speaking of some late clerical secessions from the Establishment, and he added, after chronicling the names of the persons concerned, "*On annonce aussi la démission de M. Stone, vicaire de Harket Houville dans le comté de Essexshire. On dit que M. Stone quittera bientôt l'Eglise Anglicane*"

Tessie rushed to her uncle, who was sitting at the other end of the "keeping room," with tears in her eyes, unable to say a word. She felt as if to speak might destroy a

spell at once, and show her that she was dreaming. There, however, it was, in black and white, the names a little mis-spelt, for her father's living was Market-Bonville, but it was in Essex, and there could be no doubt that the statement related to him. But she dared not even say to herself that it was true, until her uncle spoke.

His eyes glistened, and he paused a moment to recollect himself. "It may be so," he said, "it is good so far, if it be only true that he has given up his living. It releases him, at all events, from a false position. But those French correspondents in London are often fooled by the most absurd reports. It is never safe to trust them about conversions. They are often busybody gossips, who haunt the porches of London churches, and pick up what they can hear after Mass or Benediction. We must wait to see this in some English paper—thanking God in the meantime for the loving providence which watches over those dear to us, even when they think least of it."

"But, Zio, there must be a foundation!"

"Yes, darling, there is seldom a false story without some foundation. I think it is very possible that your father has had to give up his living. But even this is not certain. These reports are sometimes circulated, simply because people want to have an opportunity of contradicting them.

Poor Tessie could think of only one reason why an English clergyman should give up his living, short of being turned out of it, and her one reason was the desire to submit to the Catholic Church. In this she was to a certain extent right—for it is quite true that the one set of doctrines which cannot be taught honestly by an Anglican, and the teaching of which cannot be tolerated in the Establishment, are the doctrines of Catholicism. There is room for every other phase or shade of opinion, but not for that. But she had never been told much about her father's actual opinions, how far he was from Catholicism, how much further than Anglicans of an ordinary stamp, much more those who were likely to "secede" in the ordinary



sense of the word. She thought her uncle over-cautious, though she accepted his hesitation as a rule to her own conduct. She would have liked to run off at once to the church, and pour out her soul in thanksgiving before the Blessed Sacrament. She would have liked to go barefoot to the little shrines of the Madonna that were scattered about the neighbourhood, and thank the Blessed Mother of God for her intercession. She would have gone off to tell the Parroco and the other priests, and pass from door to door of the cottages about, begging the inhabitants of one after another to rejoice because her prayers had been heard. The orphans in the Providenza, the incurables, the patients, would all have been told of her joy, and asked to share her thankfulness in a moment of time. And now she was to keep it all to herself, or rather, she was to beg them all to pray specially for her intention! That at least could do no harm.

All that evening, and all the next day, Tessie was in a dream as to what she would do if the news turned out to be true. She was for running off to Naples, and setting out from thence by the first boat to Marseilles. She calculated the number of days it would take to carry her to England. Then she would soon find her father out, and they would be happy together. The how and the where were unimportant. A new life was beginning, a life almost as happy as that of Paradise itself.

It was hard work for this poor child to have to wait for some confirmation or explanation of the rumour in the French paper. She went about her usual work with her heart dancing and her eyes glistening, now and then unavoidably letting those among whom she moved see that she was under some strong emotion. But the good religious training which she had received came to her aid now. She had learned from her mother and her uncle to turn everything into prayer. It may be that she did not spend hours immovable before the Blessed Sacrament, or do great penances, or think of nothing all day long but

sacred things. But she had a true habit of recollection, of living in God's presence, of referring everything to Him, and taking everything from His hands. Amid all the bounding joy which overflowed her heart, she kept herself quiet, able to think and pray, able even to prepare herself for a disappointment if it was to come. She said to herself that the joy she had already had was not given her for nothing. It would help her to pray better, to conquer herself more, to strive more earnestly in every way to make herself more pleasing to her Lord, more fit to win from Him the great boon which was now more than ever the one object of her life. The thought crossed her now more than once, that she might make some special offering of herself to God, some vow of devotion to His service, some utter sacrifice that might be the purchase of her father's conversion. Her mind had been a little ruffled by what had passed lately at the Providenza. She had been sought in marriage, and she had had attentions paid to her. Her heart had been utterly untouched, she had turned in a moment from the faintest whisper of self-complacency. But she had become a little more conscious that she might be an object of search in the eyes of others. How empty all such prospects seemed by the side of the great true blessing which had now dawned on her!

She had a whole week to wait before the test which her uncle insisted on could be applied. Nothing more was said in the French journal about the incumbent of Harket Houville. At last, in the correspondence of an Anglican weekly paper, her father's name once more caught her eye. She put the paper down for a moment, to raise her heart to Heaven, and then she took the paper to her uncle's side, and began to read.

## *A SCOTTISH JESUIT.*

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### CHAPTER VIII.

#### ELPHINSTON'S ARRIVAL AND RECEPTION IN PARIS.

NOTHING could have happened more propitious for Elphinston than this visit to Paris. In Paris he found all that he needed—society, sympathy, and instruction. The close union which for so many centuries had existed between Scotland and France, had to a certain degree been weakened by the diplomacy of Elizabeth, but on each side there still existed a strong feeling which bound the two nations together, and induced them to make common cause against the enemy of the common faith. The men who could not, or would not, remain in Protestant Scotland found a second home in Catholic Paris, and among the refugees who were there congregated our Scottish student found a ready and a kindly welcome.

It was natural that in such a condition of society the religious element should largely preponderate. Men fled from Scotland because they cared for their religion, and they carried it with them. The Scottish Ambassador at the French Court was John Hamilton, Archbishop of St. Andrew's, whom Knox describes as one of "the chief pillars of the Papistical kirk;" who, with the Bishops of Dumblane and Dunkeld (the former of whom became Bishop of Vaison, and died a Carthusian monk at Grenoble), besides a large body of others of the clergy and laity, were content to suffer the loss of all things

except the loss of their religion.\* Among these exiles one of the most active was a member of the Society of Jesus named James Tyrie, to whom, as the especial agent employed by God's providence in the conversion of Elphinston, we naturally devote a few remarks.

James Tyrie was born of a good family in Scotland in the year 1543, and therefore witnessed the outburst and the earlier stages of the Reformation in his native country. What he saw did not impress him favourably with regard to it, and while but a youth he left his home never to return, and took refuge in Belgium. While in Louvain, he heard such an account of the Society of Jesus as induced him to think that in it he should find all that he longed after, but, resolving to do nothing without mature deliberation, he hastened on to Rome, and was admitted into the novitiate on August 19, 1563. He proved himself to be a model religious, and in due course was sent to Paris to make his profession of the four vows; and there, in the schools of the Society, he taught first philosophy and then theology for many years. Merit such as his was speedily recognized. Advancing from one step to another he became Father Provincial of France, and finally Assistant for France and Germany. He died at Rome on March 20, 1597, leaving behind him several writings of acknowledged excellence. It was chiefly through the influence and example of this excellent man that Scotland gained such missionaries as Fathers Gordon, Murdoch, Hay, Holt, Creighton, Abercromby, and many others.

It is not difficult to understand that, under the guidance and instruction of such a man, Elphinston's doubts were speedily dispelled, and light followed upon his previous spiritual darkness. Jerome Platus tells us the system which Tyrie pursued in the instruction of his

\* Elphinston's tutor at Glasgow, Thomas Smeaton, formerly a Jesuit, had spent some time at Paris, where also resided his opponent, Archibald Hamilton.

pupil. By him the controversy between Rome and Geneva was reduced to a few principles, and these were stated so precisely, and at the same time so clearly, by the master mind of Tyrie, that the conclusion was inevitable. With this map of the controversy before him he saw how the land lay, if such an expression may be permitted. This clear definition of the question at issue, followed by a short statement of the teaching of the Church, and supported by a few of the most powerful arguments—to one of Elphinston's mental powers and calm earnestness of purpose nothing more was needed, as far at least as external help was required. Tyrie felt convinced that the study of the Fathers, meditation, and, above all, prayer, would do the rest. Ere long the result showed that the system was a correct one. The master had done his work, and the pupil, feeling that he was in safe hands, was not inclined to trifle with the golden opportunity. He had a sharp wit, keen and trenchant like the air of his own mountains, and he had an honest love of the truth for itself. He possessed certain moral advantages, which stood him in good stead in the hour when a final decision had become necessary. He had not debased and debilitated his body by the corrupting pleasures of sense, nor had he warped the simplicity of his perception by a wilful clinging to error. It could not be said of him that he had abandoned the truth, for he had never known it; his heresy sprung from the misfortune of his birth and was the result of his education, not the malice of an evil will or the stubbornness of a perverse temper. To such a spirit to discover the truth was to accept it, and Tyrie rejoiced in seeing one more soul added to the one fold of the Catholic Church.

## CHAPTER IX.

## ELPHINSTON'S RESIDENCE IN PARIS.

AFTER the first excitement of his reception had somewhat subsided, young Elphinston did what every wise convert will do—he wrote to his friends at home to announce to them the step which he had taken. It is easy to anticipate the result; there was the usual angry and unreasoning protest, the usual misinterpretation of motives, and the usual conviction that all natural kindliness had faded away from the heart of the convert. He was assured that he had been seduced and deluded, and that he would soon awake from the bedrugged sleep into which he had permitted himself to be lulled in the lap of the Roman Circe. Happily, this prophecy was never fulfilled, for Elphinston thoroughly understood the nature of the step which he had taken, and was prepared to pay the cost, be it what it might. He had such confidence in the teaching of the Church, that he never wavered on any single point which she propounded for his acceptance, never neglected a duty which she enjoined him to observe. He never failed to keep every one of the fasts which were prescribed; he never neglected to assist at a Mass the opportunity of hearing which was afforded him. Writing to one of his friends, he thus unbosoms himself: “As for myself, I take God to witness that, since I have embraced the truth, so far from being able to express my feelings in words, I am utterly unable to conceive in thought the consolation, the calm and the joy, which God has vouchsafed to bestow upon me. It exceeds not only all that the tongue of man has the power to utter, but also, all that the mind of man has the capacity to apprehend.”

This influx of the Divine grace into his soul was needed to fit him to endure the trials which now awaited him. No sooner had the tidings of his conversion reached

Scotland than one of the ministers there wrote certain "Declarations against the Church," a copy of which was sent to the individual whose conversion had called them into being. Elphinston replied to them with a learning and power much in advance of his years. But this was not all. At the same time his uncle (of whom we have not heard anything until now) addressed to him several letters full of anger and threats, among other things telling him how deeply offended the King was at his change. This is extremely probable. James, the child of Catholic parents, was placed by the unprincipled men into whose hands he had fallen under the care of George Buchanan, who trained him up to hate the religion for her devotion to which his mother died by the axe of the executioner. Thinking to terrify the recent convert into a recantation of his faith, these letters which he received from Scotland assured him that, into whatever depth of poverty and misery he might be reduced, not one penny should ever reach him from home, and all the more especially if the report were true which had reached his friends in Scotland, namely, that he had joined the religion of the Jesuits, thus anticipating by a sort of instinct the fact which actually happened.

In recounting to the Pope the history of his conversion, as he did at a later period of his life, Elphinston admitted that these bitter letters were a sore trial to him, and that he suffered deeply in consequence of them. They were more than a pain, they were a temptation, and he had to undergo a sharp mental struggle between good and evil in consequence. The King's promises often came into his mind, for if he had forgotten them for a time they were recalled by his uncle's letter. He had tasted enough of poverty to understand what it was, and he could not but contrast an actual present with a possible future. On the one hand were ease and dignity and wealth, and on the other, what?—Exile from home, the loss of friends, a life-long struggle for a crust of bread.

and a grave among strangers. How long the trial lasted we do not know, but we feel sure that, since he was faithful to Divine grace, that grace was given him at the fitting period, and all the more abundantly after these temptations.

The narrative of Jérôme Platus at this point being founded upon Elphinston's own notes for his speech to the Pope on his first presentation at the Vatican, we are thus enabled to place before our readers what may be regarded as a piece of autobiography. Elphinston here tells us, as he told the Holy Father, that when he set himself to answer the letters which he received from his uncle, he felt so keenly the unkindness in which they were expressed that he caught something of the same spirit, and was prepared and anxious to retaliate. Fortunately for him, a wise and kind friend was by his side, and counselled forbearance, and the good sense of Elphinston made it easy for him to accept the admonition. Conceived and expressed in this tone the letter was sent to his uncle. But along with it went another paper, which was intended to convey a statement of the reasons which had induced the writer to abandon Calvinism and embrace the teaching of the Catholic Church. Being addressed to no one individually, but to all his relations collectively, he argued that it could give no personal offence. How far he was justified in this pious opinion we are not told, but it must have convinced them that their young relative probably would not return to Scotland—at least, not as he had left it. This letter was of some length, was carefully and prudently expressed, so as to avoid giving needless offence, and was written with no little learning and eloquence. Unfortunately no entire copy of it is known to exist. But we must refrain from giving any extracts; reserving for a future number of the *Messenger* the few passages for the preservation of which we are indebted to the affectionate care of Elphinston's biographer.

JOSEPH STEVENSON.



## *A TERTIARY OF ST. FRANCIS.*

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### INTRODUCTION.

THE holy woman, whose history will be told in a compressed form in the following chapters, is little known to us. She was raised up by Almighty God, in Germany, at a period when, as well there as in other parts of Europe, the deadening effects of Protestantism and the coldness or lukewarmness of Christians towards the faith were laying the foundations for the destructive principles of infidelity and revolution, which afterwards produced such fearful results both to the Church of God and to society at large. The storm which raged in consequence destroyed the life of the cloister as far as man could do it. But, as if to testify beforehand to the weak and dull of heart, that though faith might grow dim and love cold, and the powers of evil prevail for a time, yet that His grace and might dwelt and triumphed at His pleasure in those homes of poverty and penance, God brought to light one, without either station, riches, or great powers of intellect, whose unmistakable beauty and holiness of soul attracted the silent veneration of thousands during the long dark period which quickly followed.

The Venerable Crescentia of Kaufbeuren was declared by Pope Pius the Seventh, in 1801, to have possessed and exercised the Christian virtues in an heroic degree, Almighty God having already manifested her sanctity by numerous miracles and graces which He bestowed through her intercession. The selection from the remarkable events which will now be given, is taken from the acts for her

canonization, from testimony made on oath, and from the writings, both of one of her contemporary Sisters and disciples and of Father Ott, S.J., Confessor to the Convent during the years following her death, when her memory was fresh among those who had lived with her. These were collected and published for the first time in a history of her life by Father Ignatius Jeiler, O.S.F., a few years since, to which the reader is referred for more detailed information.

The Convent of Kaufbeuren, after experiencing the same treatment as other religious houses of Germany during the secularization, is now a flourishing community. The sacred remains of the Venerable Crescentia are in safe custody, known only to those who have the charge of them, until, by a further step in her canonization, they can be exposed for public veneration. But the old buildings of the Convent are standing as she inhabited them, and her cell may be seen, her crucifix, the wonderful history of which will be related, and other things, hallowed through their use by the lowly Franciscan nun, whom God "has delighted to honour."

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## CHAPTER I.

### THE POOR WEAVER OF KAUFBEUREN.

KAUFBEUREN, a little Swabian town of the kingdom of Bavaria was the privileged birthplace of the highly-favoured soul whose life we are about to relate. Even the name is strange to English ears. Let us explain its whereabouts. In traversing the somewhat monotonous table-land of Lechfeld, between Augsburg and Kempten, the points of the Allgäuer Alps gradually rise up in the distance, and look down with majestic brilliancy over the sober plain. But the scenery of the foreground soon becomes more animated. A wide though not very deep valley, watered by the Wertach, the largest tributary of the Lech,

spreads itself across the table-land, and at the bottom of this smiling valley lies Kaufbeuren. On the left the steep extremity of the valley is crowned by the wall of the town, and near it stands the old church of St. Blaise, still adorned with curious ancient German paintings. From this height a charming view is obtained, extending far over valley and plain up to the mountain range in the distance. Kaufbeuren, with its five dependent hamlets, had, since the thirteenth century, preserved the privileges of a Free Imperial town until the year 1803, when it was taken possession of by Bavaria. It belongs to the diocese of Augsburg. The so-called Reformation destroyed the unity of its faith, Catholics and Protestants being, up to the present time, nearly equal in numbers among the inhabitants, who amount to about five thousand.

Towards the end of the seventeenth century, there lived in this Free Imperial town a poor wool-weaver, much respected for his estimable character, Mathias Höss by name. Beyond his little cottage in the New Street, he had no earthly possessions; but by his industry and frugality he brought up his family respectably, by means of his trade and other labours. Above all else, he was devoted with an unshaken fidelity to his faith as a Catholic, and added to it so blameless and, indeed, perfect a life, that he won great esteem and love even from his Protestant neighbours. Simple and true hearted, industrious and honest, a devout Christian and excellent father, the poor weaver had a spotless name among his fellow-townsmen; but the eye of God saw yet greater things in him. He practised in secret the most exalted virtues, which can only spring from the interior intercourse of the soul with its God. The homely mechanic meditated on and venerated daily the mysteries of the love of God, revealed in the book of the Cross, and drank thence such a devotion and love to his suffering Lord, that he desired to share with Him in His sorrows and agony. The difficulties and necessities of poverty were not sufficient to satisfy this

longing of his heart, and he added to them severe voluntary penances. Besides the fasts prescribed by the Church, he observed others also in the midst of his labours. He frequently used the scourge, and even daily during Lent. He mortified his tastes by eating bitter roots, and was accustomed to chew bitter pills before and at his meals, in order to subdue the sensuality which he feared in taking his ordinary food. Poor himself, he never denied an alms to those who asked of him, or, if he had nothing to give, he bestowed a kind, consoling word upon the beggar, with the promise of soon helping him.

Mathias' wife was worthy of him. She was called Lucia Hörmann, the daughter of a barber and surgeon from the neighbouring little town of Füssen, on the borders of the Tyrol. She was especially remarkable for her love to the sick poor, whom she was ready, with unwearied tenderness and skill, to assist without recompense by night or by day. As she had acquired both knowledge and dexterity in surgery from her father, the poor of the whole town turned gladly to her to get their wounds and sores and even their fractured bones bound up or dressed.

God blessed this Christian couple with eight children, of whom five, three sons and two daughters, died in childhood. Three daughters alone outlived their parents, of whom our Crescentia was the second in age. Her elder sister, Maria, overcame all the difficulties in her path, and entered a Franciscan Convent at Hagenau, in Alsace. Here, as Sister Mary Angelina, she lived a very edifying life, and died a holy death at the advanced age of eighty-three years, in 1762. The younger sister, Regina, married Joseph Heinritz, a worthy townsman of Kaufbeuren, of the same trade as her father. Becoming a widow, she brought up a large family of sixteen children in a most praiseworthy and religious manner, in spite of struggles with poverty and her own ill health. She died after much suffering, in her seventy-first year, in 1758.

Both of the sisters wrote down their recollections of

Crescentia's life and virtues during her childish years, in the year 1748, subsequently to their sister's death, and these documents are preserved in the convent at Kaufbeuren.

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## CHAPTER II.

### SUNRISE.

WE find in the history of many saints, that God, as it were, announces beforehand the profusion of graces which He is intending to bestow upon them during the course of their lives, by certain marvellous occurrences which happen either at their birth, or in the first years of their childhood. And thus the early dawn of Crescentia's life bore so supernatural a character as to foreshow the brilliant sunshine of grace which was to illuminate her later years with a flood of light and love.

Crescentia was born on October 20, 1682, and was baptized on the following day, at the parish church of St. Martin, receiving the name of Anna. Her elder sister, Maria Angelina, says, in the statement mentioned above, that even in the cradle the little Anna showed the germ of Divine life, which the Holy Ghost then planted within her. This would scarcely be credible, if the Lives of the Saints did not afford examples of children thus gifted, in whom the manifestation of grace preceded the development of the natural powers. To name some during the later centuries only—St. Rose of Lima, St. Juliana Falconieri, St. Veronica Juliani, and the holy Anne Katharine Emmerich, may be mentioned as instances.

While the little Anna's mother still carried her in her arms she perceived, as she frequently related to her two other daughters, that the gentle, quiet child appeared to have a remarkable feeling for what was Divine. The pious mother gladly went to Mass every morning, and as she had no one with whom she could leave her infant mean-

time, she was accustomed to take her with her. There the child appeared exceedingly happy and content, stretching out her little hands devotionally, and keeping her eyes immovably fixed on the altar. When the priest raised the Blessed Sacrament, after the consecration, for adoration, the speechless child appeared filled with joy and gladness, and her lovely countenance became flushed and radiant.

The first words which her lips stammered out were the words of the *Pater*, and she was not yet three years old when she often repeated to herself the *Pater* and *Ave* with great care and seriousness, and would ask questions concerning God and Divine things. From four years of age she showed great and persevering fervour in prayer, being frequently seen kneeling for long in a corner of the house, motionless as a statue. But her favourite place was the church. As other children of the same age love play, so the little Anna felt herself irresistibly drawn to the house of God, hardly ever asking any other permission of her parents. There she would remain for hours on her knees, as close to the altar as she could, praying with wrapt devotion. She was not satisfied with hearing one Mass, but remained for all, unless her parents called her away. But besides at the time when Holy Mass was said, whenever she was allowed, she hastened there, where to her was the gate of Heaven. Her parents knew well where she was if the child were not in the house, and in the church they would accordingly find their "Annerl," kneeling before the altar, lost in prayer.

All those who knew her were witnesses of the marvellous piety of the child, but its deepest source escaped their observation. It was only in her later years that, obliged by obedience, she revealed the secrets of her infancy to her confessors. When she was three years old the Infant Jesus had appeared to her as a lovely little Boy, in a figured violet dress and a red mantle, with bare head and feet. She was alone, and had a little milk, an

apple, and a pear before her, which her mother had just given her. The little thing spoke immediately to the young Stranger and invited Him to eat with her. The Child replied : "My Father has much better food, and far sweeter fruit in His garden than these." "Where is then Thy Father, and where dost Thou live? What art Thou called, and what is Thy Mother's name?" asked the little one. The little Boy replied : "My Father is the Heavenly Father; My home is the Heavenly Jerusalem; I am called Jesus, and My dear Mother's name is Mary."

At this Anna was full of joy, and anxiously asked the Child if He would take her to His Father in the garden. Immediately her soul was in an ecstasy, and she was conducted into Paradise to the Heavenly Father, Who said to her : "If thou wilt be My child, thou must love Me and this My Son only, not associate with other children, love solitude and be obedient to thy parents in all things." The Divine Child looked lovingly at her and said : "There is but One God, in Whom thou must believe. He is Three in Persons, the Heavenly Father, I, the Son of God, and the Holy Ghost, and We Three are One only God. That is the chief thing thou must know and believe." Upon this she received an especial grace, the use of reason. When she came to herself, she was lying on her bed, her mother had brought her there thinking the ecstasy was a deep sleep. The effect of this vision was extraordinary; an overpowering desire to win and for ever to possess the Supreme Good, burned in her heart, and henceforward prayer and meditation were her only joy.

One other appearance of the Holy Child shall be given from the same authority, for from this time these supernatural communications with the world above were frequently repeated. The Divine Child came to her on this occasion and said : "My joy is to be with the children of men; My child, give Me thy heart, and all that I have belongs to thee." With a loving embrace He placed a ring on her finger and said : "Now I have betrothed thee

to Myself; thou art Mine and I am thine, thy heart and My Heart shall be one heart."

Like numerous other saints, she held a wonderful intercourse with her Guardian Angel; he often appeared to her in a visible form, accompanied her to church and to school, stood by her side, and instructed her in the doctrines of faith, and especially how she was to make a good intention in all her works. Her elder sister, Angelina, even asserts that she once received a hair-cloth from him, with the directions to wear it from love to Jesus. Certain it is that from her fourth year she was accustomed to chastise her innocent body with various penances, even with fasting and disciplines.

The deep religious spirit of her father made a powerful impression upon Anna, and brought forth fruit a hundred-fold. His warm devotion to the bitter sufferings of our Redeemer, his mortifications, his fervour in prayer, spurred her on to do the same. When, as was often his wont, he spoke of our Lord's Passion, the scarcely four-years old "Annerl" poured forth abundant tears. Indeed, she soon opened her mouth, and herself out of the fulness of her heart spoke wonderful words of these sufferings, so that her father touched and astonished cried out: "Child, whence dost thou know this?" She could not tell herself, and tears and silence were her answer.

God so ordained it that this blessed child received the holy Sacraments of Confirmation and Communion at a very early age. She was confirmed in her third or fourth year, with her elder sister, Maria, who was two or three years older, and it is a proof of her precocious piety and virtue that her confessors allowed her her First Communion at the age of six. Her desire for the Heavenly Food had for long been extraordinarily great, and for a year previously she had been accustomed to make spiritual communions with such devotion, that she sometimes spent thus a whole hour. By an impulse of her own, or rather drawn to it by the Holy Spirit, a year before her First



Communion, therefore in her sixth year, she made a vow of chastity in honour of our Blessed Lady. Pure and bright as a white lily-flower she then was, and so she ever remained, and so visible was the power of Divine grace in her exterior, that she was called through the whole neighbourhood "the little angel," whether by Catholics or Protestants. She often said to her father: "Ah, my father, would that God might preserve me all my life, that I may not fall into any sin. O my father, only no sin. I will rather die a thousand times than sin once." To the inquiry: "Why art thou so afraid of sin?" she would reply: "It offends God."

## THE AUREOLA OF THE SAINTS.

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Translated from *Der Catholik*.

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THE essential bliss of Heaven consists in the contemplation, the possession, and the enjoyment of God ; the Blessed have indeed attained eternal rest in the truest sense of the word, for in the vision of God their understanding finds the source of all truth, and by the possession of the supreme good their will is completely satisfied. This happiness, how greatly soever it may differ in degree, is common to all the inhabitants of Heaven, but it is beyond dispute that God can bestow on His faithful servants another and further recompense, as is proved by Scripture, when we read of the Angels in Heaven rejoicing upon one sinner that doth penance. The God-Man bears on His glorified Body the marks of His sacred Wounds, and the bodily tortures endured by the martyrs will redound to their eternal felicity. All that increases the joy and glory of the Blessed, independently of the contemplation and possession of God, is termed accidental bliss by the theologians. To this belongs the aureola, concerning which we will now give some particulars, based on the teaching of St. Thomas and St. Bonaventure.

The name of aureola is taken from Exodus xxv. 25, where, when describing the table of the bread of proposition, directions are given that above it a golden crown (*corona aurea*) shall be placed, and over that another little golden crown (*aureola*). To this passage Bede attaches the following meaning: The *corona aurea* denotes the essential bliss, the beatific vision of God ; the *corona aureola*

indicates that new song to be sung, as we read in the Apocalypse, by those virgins who follow the Lamb. This explanation has met with universal acceptance, and forms part of the ordinary gloss. The term *corona* or *aurea* is one employed by medieval theologians to denote the essential happiness of Heaven ; the term *aureola*, however, as signifying an accidental reward, is limited in its application to three cases alone.

Let us now proceed to acquaint ourselves with the idea conveyed by the word *aureola*. In its widest sense, as St. Thomas states, we may include under this term every distinction conferred on the Blessed, not excepting the glorification of the body. It is, however, not usually taken in so wide a meaning ; the original idea is that of the merit accruing from good works. Good works, continues St. Thomas, may be meritorious in a two-fold manner ; primarily as springing from charity and having God for their final aim, and on this account they can claim the essential reward, the golden crown, admission to the presence of God, which is the goal of all their efforts. Furthermore, a work may earn merit on account of certain qualities which render its performance deserving of special praise, whether because of special circumstances, or the habitual intention of the performer, or finally, the immediate intention of the work. To these excellencies a peculiar reward is due, which in comparison with the primary reward is but small, and therefore indicated by the diminutive *aureola*. The *aureola* is therefore a certain joy accruing from the works one has performed, which have the character of an eminent victory (*Quodquam gaudium de operibus a se factis, quæ habent rationem victoriæ excellentis*). It is therefore a peculiar distinction, a privileged reward answering to a privileged victory, (*privilegiatum præmium privilegiatæ victoriæ respondens*) as St. Thomas elsewhere remarks. With this explanation the following words of St. Bonaventure perfectly coincide : Under the term *aureola* we do not understand any acci-

dental reward whatever, but only that which has a special prerogative and dignity, answering to that of the work by which it is merited.

Of the reality of this accidental bliss it is impossible to doubt. Where there is a victory of extraordinary glory, there an extraordinary reward is due, is a maxim laid down by St. Thomas. The prize of victory is eternal felicity, which comprises everything indispensable to the perfection of man, and his complete happiness; the aureola is the recompense of a special degree of excellence attaching to the victory, which raises it above the common level. It is an accessory gift, a distinguishing mark of honour, serving to add lustre to the bliss of Heaven, just as high birth and rich decorations may add distinction to an official, without adding to the dignity of his office. St. Bonaventure declares that the aureola has its source in Divine Justice, which has decreed that a heavenly recompense be conferred on the soul for the perfection of her charity, and for this she is admitted to the vision of God (*stola animæ*), and also on the body, which receive glorification (*stola corporis*) in reward of the toils and hardships it has borne in the service of God; an additional and distinctive glory and joy, the aureola, being reserved for heroic deeds of extraordinary merit.

From what has been said it is evident that the aureola, as an accessory joy of Heaven, appertains primarily to the soul: hers is the merit, and to her the reward belongs. And this reward consists mainly in eternal rejoicing at having accomplished such heroic deeds. But as the brightness of the essential bliss of Heaven is reflected upon the body, which it glorifies, so the body too participates in the beauty and splendour conferred by the aureola. But of what the aureola actually consists, it is impossible to speak more closely in this life, for to it apply the Apostle's words: "Eye hath not seen, nor ear heard," &c.

But since the aureola is awarded for specially glorious deeds, and is, moreover, as St. Thomas alleges, propor-

tioned to the victory, so the number of aureolas must agree with the number of the different kinds of works meriting them. These latter are universally stated to be three-fold; consequently, the aureola must likewise be threefold in description: the aureola of virgins, of martyrs, and of doctors. Theologians differ in opinion as to the origin of this three-fold character. St. Bonaventure connects it with the principal powers of the soul. Since, he says, a super-excellent work may be of three different kinds, in its perfection and beauty and spiritual loveliness, according to the three-fold powers of the soul; according to the rational power, the preaching of the truth leading others to salvation; according to the concupiscible part, perfect abstinence from concupiscence through continual observance of virginal continence; according to the irascible part, the suffering of death for the glory of Christ; this is why that to these three classes of just persons, viz.: preachers, virgins, and martyrs, there is due the glory of that accidental reward, which is called aureola. Besides the above explanation of St. Bonaventure, St. Thomas mentions another, in which he derives the triple nature of the aureola from the virtues whereby man is made most like unto Christ. Christ came as a preacher of the truth, He was persecuted and suffered a martyr's death, He was a lover and faithful guardian of chastity; to Him, therefore, approach most nearly the preachers of truth, the martyrs and the virgins, and to these three classes the aureola belongs of right. St. Thomas further traces its three-fold nature to the warfare in which we are continually engaged, the enemies we are called on to combat being three in number; the flesh, the world, and the devil. The most triumphant victory over the concupiscences of the flesh is won by those who preserve continence, that is virgins, and for this the aureola is therefore their due. And those conquer the world most completely who for the love of Christ renounce all worldly possessions, suffer persecution unto death, and at last make a sacrifice of life

itself ; such are the martyrs, and the aureola is theirs also And the devil is most utterly vanquished by those who not only defeat him in their own persons, but who snatch others from his grasp, or prevent them from falling under his sway : this is effected by the teaching of Christ, by proclaiming the word of God ; and therefore preachers of the Gospel can likewise claim the aureola. This explanation of St. Thomas may be taken as conclusive, although others may be found in the *Compendium totius theol. veritatis*, falsely ascribed either to St. Bonaventure or St. Thomas.

From this general view of the subject let us proceed to speak of the three different aureolas individually.

(a) *The aureola of Virginity.*—It is the task of every man during his whole life to struggle with his fallen nature ; “The spirit lusteth against the flesh,” says the Apostle.\* He who enters valiantly upon this combat, and finally comes out victorious, may claim a special reward of such conflict. “I will give them a name, says the Scripture, better than that of sons and daughters.” To virgins alone it is given to follow the Lamb whithersoever he goeth ; nevertheless, this heroic warfare does not consist in mere continence, otherwise such persons as were cut off by death on the eve of contracting a marriage, and young children, would be entitled to the crown of virginity, an idea which it were manifestly absurd to entertain. We must rather hold with St. Bonaventure, that the aureola is awarded to the internal grace united with a corresponding exterior, and to the exterior as an expression of the interior. What, then, is this interior act, which, when coupled with bodily continence, constitutes the virginity which merits the aureola ? To deny the title of virgin, in the sense in which we have used the word, to all but those who have pledged themselves by vow to this holy state, would, it is evident, be far too strict a limitation, since others may resolve of their own free will, to preserve their chastity, without taking

\* Gal. v. 17.

vows. The merit of the act arises from the charity which is its motive ; virginity is only a virtue in so far as body and soul are by free choice kept inviolate. He who voluntarily elects this state, and firmly resolves to continue in it, fulfils the conditions on which the attainment of the aureola of virginity depends ; whether this resolution be confirmed by vow or not, is a matter of indifference. And even if the mental resolve be for a time broken, yet, if chastity be meanwhile preserved, it may afterwards be renewed, and the aureola won, provided that in the hour of death, bodily chastity and the desire to guard it are not found wanting. For the temporary loss of the virginity of the heart may be repaired by a subsequent resolution, whilst the loss of bodily chastity is altogether irreparable.

That to have preserved their virginal purity whilst on earth, although without any definite resolution, will be a matter of rejoicing to the blessed in Heaven, is beyond a doubt ; but it will not entitle them to the aureola. On the other hand, to be compelled to break it against their will, does not destroy their claim to the aureola.

(b) *The aureola of Martyrdom.*—According to St. Augustine, martyrdom is superior to virginity ; it is therefore all the more deserving of the aureola. Martyrdom is the most triumphant victory over the world ; for on the one hand the most powerful passions have to be subdued, love of life and all connected with it ; and on the other hand, the noblest goal has to be striven after, namely, Jesus Christ Himself, it is death suffered for Christ's sake. If the martyr should seek to escape from his tormentors, or if force be necessary to drag him to the place of torture, this does not involve the loss of the aureola, so long as he actually suffers death for the love of Christ. But the mere desire of martyrdom, however ardent, will not earn the aureola ; springing from charity, it increases the merit of its possessor, and adds lustre to the aurea, the essential joy of Heaven ; but dis severed from the hardships and conflict of a martyr, it cannot

claim the aureola which is their reward. Those, however, are to be reckoned as martyrs who, without actually expiring under the hands of their torturers, subsequently succumb to the injuries they have sustained, as was the case with St. Lucy; likewise those who, like the holy Pope Marcellus, die in prison, although not from the effects of torture. On the other hand, any one who, after having been subjected to torture, is set at liberty without death ensuing in consequence of the wounds inflicted on him, will not receive the aureola, nor will he be reckoned amongst the Church's martyrs, as we find from the history of St. Sylvester. Nor does confiscation of property and loss of temporal advantages form a title to the aureola, since the highest degree of fortitude is not required to bear such evils as these. It is only called out when life is the possession at stake, and it is then immaterial whether the victim of persecution suffers on account of his faith or some other Christian virtue. Hence it follows that heroic deeds, performed either for the good of the many or of the individual, can only merit the aureola if by their very nature Christ is their object and aim; this may be the case if necessity arose to defend one's country against infidels; all those who fell in such a struggle were entitled to the aureola.

(c) *The aureola of Doctors*.—Holy Scripture holds out a special recompense to preachers of the truths of salvation: "They that instruct many to justice shall shine as stars to all eternity."\* Expounders of the Divine Word are counted amongst the Doctors, as well as those who by the Church's commission, that is *licite*, proclaim the truths of Christianity. It is of course indispensable that these actions should be of the nature of virtues, that charity should be their root, and the motive power of the will. Purely scientific expositions of Scripture can no more merit the aureola than sermons preached with a view to self-aggrandisement. The aureola of Doctors will be awarded

\* Daniel xii. 3.



for the greatest victory over the devil, which is gained not only by defeating him in one's own person, but by withdrawing others from his power. This must be the aim of every teacher of truth. In this case the aureola is the reward of works of wisdom and mercy, penetrated with and perfected by the spirit of charity.

Here our subject closes. The teaching given above was familiar to all Christians in the middle ages, it accounts in part for the number of aspirants for admission to religious orders and to the priesthood. The low level to which theology has gradually sunk in Germany from the middle of the last to the middle of the present century, sufficiently explains why, in the dogmatical writings of this period, scarcely any mention is made of this point of doctrine. But this fact need not lead us astray, for the concurrent teachings of St. Thomas and St. Bonaventure occupy a far loftier position. Let us believe and profess, with enlightened faith, what they believed and have handed down to us. The thought of the aureola in store for them may perhaps, in these troublous times, afford strength and courage to some whose trials are many and grievous.

## INTENTION OF THE APOSTOLATE OF PRAYER FOR OCTOBER.

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### THE CHURCH IN SWITZERLAND.

THE pressing needs of the Church in Switzerland deserve the active sympathy of our associates. As long as the country preserved its true federal character and the several cantons were free to manage their own affairs, Catholics might here and there have trouble, but the dominant Church of a large portion of the nation claimed necessarily the political respect of the rest. In the Catholic cantons, the religion of Catholics was not simply tolerated, but had honour and authority ; so that for the sake of peace, if for no higher motive, the Protestant cantons were fain to show at least civility to the Catholics who dwelt within their confines.

All that has been changed. The Government centralized at Berne in 1847 has arrogated to itself, year by year, more of sovereign power, and has exercised its usurped authority with that disregard, not only of justice, but of decency, which seems inseparable from revolutionary despotism.

Yet, although the breaking up of the old condition of things and the enfeebling of the independent action of the cantonal Governments furnished to the enemies of the Church a good opportunity for pushing forward their scheme of destruction, the Catholics of Switzerland, if they had been worthy to fight the battle of faith, could easily have held their own, even under the changed *régime*.

It is the old story. "Self-abasement paved the way." The worst enemies of the Church in Switzerland, as elsewhere, have been and are her own unfaithful children. The sacrilegious legislation, which weighs heavily upon good Catholics, would have been impossible without the connivance or criminal abstention of bad Catholics. Of that legislation it is enough to remind our readers, that on the first appearance of the ridiculous sect of self-styled "Old Catholics," the Government of Berne at once declared for them, and under the pretence of dealing out even-handed justice to all alike, placed Catholic churches and Catholic altars at the disposal of apostate priests, that these wretched men, under the pretence of offering Divine worship, might outrage the deepest feelings of faithful hearts. To a Catholic who is more than in name a Catholic, the profanation of the Blessed Sacrament is a cause of keen anguish, and the priest who profanes the Sacred Mysteries is a villain of the deepest dye. The lawgivers of Switzerland may or may not have faith enough to know Him to Whom they decree public insult but one thing they know very well. They know perfectly well what Catholics think. They know perfectly well, and there is every reason to suppose that they rejoice in the knowledge, that the legislation which encourages and rewards the profanation of holy things is felt to be a peculiarly odious persecution by those whom it principally touches.

For the present we are less concerned with the causes which put power into the hands of Antichrist in Switzerland, or with the motives which inspire particular measures, than with the consideration of the chances of escape from his not yet completely established tyranny. The coming elections may show that the Catholics of Switzerland, emulating the spirit of their good Bishop of Bâle, are still too strong to submit to that last and deepest insult offered to the God of Holiness. There may still be sufficient energy of protest to save the Blessed Sacrament from

the sacrilegious hands of the Old Catholic apostate priests and to keep Catholic churches for Catholic worship. That our Lord may give this strength to His faithful servants in Switzerland, is to be the object of the prayers which our associates will offer in the coming month for the honour and service of the Sacred Heart of Jesus, under the protection and with the aid of His Blessed Mother.

PRAYER.

Sacred Heart of Jesus! through the Immaculate Heart of Mary, I offer to Thee the prayers, labours, and crosses of this day, in expiation of our offences, and for all Thy other intentions.

I offer them to Thee in particular for the Catholics of Switzerland, whose faith is exposed to very great danger. Give to them, dear Lord, for the defence of their cause, which is Thine, invincible courage and perfect union. Amen.

# THE APOSTLESHIP OF PRAYER.

## The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

OCTOBER, 1881.

### I. GENERAL INTENTION: *The Church in Switzerland.*

### II. PARTICULAR INTENTIONS.

1. Sat. *S. Remigius, B.C.*—(S. J., *S. William, B.C.* June 8.)—Zeal in good works; 1,655 pious enterprises.
2. SUN. *Seventeenth after Pentecost.*—THE HOLY ROSARY B.V.M.—Christian firmness; 5,490 graces of perseverance.
3. Mon. *S. Thomas of Hereford, B.C.*—Spirit of prayer; 2,197 parishes.
4. Tues. *S. Francis of Assisi, C.*—Interior spirit; 5,981 interior graces.
5. Wed. *The Guardian Angels.* Oct. 2.—(S. J., *S. John of S. Facundus, C.* June 12.)—Watchfulness; 12,548 young women.
6. Thurs. *S. Bruno, C.*—Spirit of faith; 1,530 superiors.
7. Fri. *The Seven Brothers, M.M.* July 10.—(S. J., *S. Jane Frances, W.* Aug. 21.)—COMMUNION OF REPARATION, &c.—FRIDAY OF THE SACRED HEART OF JESUS.—GENERAL COMMUNION OF THE HOLY LEAGUE.—Confidence in the Sacred Heart; 7,956 various intentions.
8. Sat. *S. Bridget, W.*—Brotherly love; our departed Associates.
9. SUN. *Eighteenth after Pentecost.*—THE MATERNITY B.V.M.—Full trust in Providence; 5,583 parents.
10. Mon. *S. Paulinus, B.C.*—(S. J., *S. FRANCIS BORGIA, C.*)—Remembrance of the Last Things; 862 missions.
11. Tues. *S. Francis Borgia, C.*—(S. J., *S. Paulinus, B.C.*)—Docility; 2,891 vocations.
12. Wed. *S. Wilfrid, B.C.*—(S. J., *BB. Camillus S. J. and Comp. M.M.*)—Zeal for souls; 497 foreign missions.
13. Thurs. *S. Edward, C.*—Contempt of the world; 3,386 temporal concerns.
14. Fri. *S. Callistus, P.M.*—Charity to the faithful departed; 9,269 dead.
15. Sat. *S. Teresa, V.*—Desire of perfection; 17,300 religious men and women.
16. SUN. *Nineteenth after Pentecost.*—THE PURITY B.V.M.—Horror of sin; 22,312 children.
17. Mon. *S. Hedwige, W.*—(S. J., *Octave of S. Francis Borgia.*)—Zeal for the Sacred Heart of Jesus; 946 promoters.
18. Tues. *S. Luke, Evang.*—Zeal in the cause of Christian education; 1,578 houses of education.
19. Wed. *S. Peter of Alcantara, C.*—Fidelity; Directors and Promoters of the Apostleship of prayer.
20. Thurs. *Octave of S. Edward.*—Reverence for the priesthood; 3,492 ecclesiastics.
21. Fri. *SS. Ursula and Comp., V.V.M.M.*—Christian courage; 3,044 afflicted persons.
22. Sat. *S. John Kenty, C.*—Fervour; 2,036 First Communions.
23. SUN. *Twentieth after Pentecost.*—THE MOST HOLY REDEMPTOR.—Compassion for sinners; 7,625 sinners.
24. Mon. *S. Raphael, Arch.*—Confidence in the Divine assistance; 5,295 families.
25. Tues. *S. John of Beverley, B.C.*—Confidence in our Blessed Lady; 1,015 Church students and novices.
26. Wed. *The Patronage B.V.M. Sunday.*—(S. J., *The Holy Relics.*)—Patience; 2,960 sick and suffering.
27. Thurs. *Vigil.*—*S. Alexius, C.* July 24.—(S. J., *S. Hedwige, W.* Oct. 17.)—Gratitude; 5,487 acts of thanksgiving.
28. Fri. *SS. Simon and Jude, App.*—Love of peace; 2,464 families.
29. Sat. *Venerable Bede, C.*—Love of doing good; 2,312 heretics and schismatics.
30. SUN. *Twenty-First after Pentecost.*—(S. J., *B. Alphonsus Rodriguez, C.*)—Regularity; 1,948 communities.
31. Mon. *Vigil.—Fast.*—*SS. Denis, &c., M.M.* Oct. 9.—(S. J., *B. MARGARET MARY, V.*)—Destruction of secret societies.

Intentions sent for publication will be in time, if they come to the hands of the Central Director on the morning of the twelfth day of the month. The list of intentions should not carry, on the same leaf, any signature or address, and any letter which accompanies it should be either separate from it or easily separable. It is well to add the letters C.D. after the name of the Central Director on any envelope containing intentions.

*An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.*

Application for Diplomas of Affiliation to the Apostleship of Prayer for England, is to be made to the Rev. A. G. Knight, S.J., 111, Mount Street, Grosvenor Square, London, W.; for Ireland, to the Rev. Edward Murphy, S.J., St. Ignatius' Church, Galway. Sheets of the Living Rosary, adapted to the requirements of the Association, Tickets of Admission, Intention Sheets, large and small, and Scapulars, may be had from F. Gordon, 48, South Street, Grosvenor Square, London, W.

## *LIFE OF LADY FALKLAND.*

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### CHAPTER VIII.

THE first result of Lady Falkland's conversion, as far as worldly matters went, was the action taken by Mr. Winstead, her husband's agent, who, without waiting for his orders, at once stopped her allowance. This, her daughter tells us, reduced her to extremity, for she was never much beforehand with her income. Her eldest daughter was a maid of honour, and lived at the Court, but her younger children, and the servants who took care of them, she was obliged to send for their dinners and suppers to the houses of her friends. She was determined not to part with them until compelled to do so. It was not long, however, before Hitchcock, her head-servant, received orders to take them all away from her house, and every servant in it also, except a young woman named Bessie Poulter, whom she had brought up from a child. She was then a Protestant, but positively refused to leave her mistress. Not only did all the other members of her household depart with her children, but everything in the house that was moveable in the way of provisions was taken away. She was left without coals, wine, or beer, without money wherewith to buy the necessaries of life, and in solitary confinement, with her one faithful attendant. Lord Falkland evidently approved of the measures his agent had taken to starve his wife into submission; and Hitchcock must have acted under strict orders from his master, for he seems to have been well disposed towards Lady Falkland, who had shortly

NOVEMBER, 1881.

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before showed him great kindness, interceding for him with Lord Conway, to afford him time to pay his debts by making him a nominal member of his household, and thus securing him from arrest. It is satisfactory to know that, as she afterwards ascertained, he spoke of her, in his letters to Lord Falkland, with great respect and esteem, and did not join in the accusations which some of her other servants brought against her, in order to increase his irritation. Changing her religion he did, indeed, conceive to be a great offence, but in every other regard he defended and praised her. She was more obliged to him, we are told, for this forbearance, than displeased with the strict manner in which he had obeyed his master's orders. Lord Falkland's grief and anger when he received the to him most bitter news of her conversion was, as might have been expected, excessive. We can judge of it by the letter he addressed to the King on the 8th of December, 1626. He must have been carried away beyond the limits of prudence in writing with such bitterness on the subject to his Sovereign, who had just married a Catholic Princess, and who, though often irritated against her French chaplains and attendants, was known to bear no personal ill will to his Catholic subjects. The Lord Deputy's allusion to the protection afforded to his daughter related, no doubt, to Ann Cary, the maid of honour, who had evidently been removed to the Court when her mother's abjuration was made known :

"May it please your Sacred Majesty,—The same packet which brought me word, to my great grief, of her apostacy whom now I may say I have long unhappily called wife, did to my comfort assure me that your Majesty had vouchsafed, out of your most benign clemency, to take my innocent child, her daughter, for better deliverance from the peril of that most leprous infection, whereof her years made her more capable than the rest, into the protection of your own royal care, and under your own roof, which the Almighty God of Heaven will recompense unto

your Majesty. So I humbly beseech Him, in the multiplication of His best blessings upon your sacred person, with infinite prosperities in a long life and reign.

“As there is great mercy in this salvation and distinction [between Lady Falkland and her daughter,] so is there no less mercy in that justice which shall duly punish all those who have been instruments of her prevarication, for an example of terror to others. Of them I have informed my Lord of Canterbury's grace, because I hold it most proper to his Metropolitan office to attend to the execution thereof. And this I implore, not to satisfy an incensed indignation desirous of revenge, but to discharge my loyal and grateful duty, bound as I am to be careful of your Majesty's preservation, for how can your throne be long established, and your sacred person safe in it, whilst these locusts of Rome, whose doctrines are full of horrid treasons, as many of their lives are of horrid impieties, be permitted to be at liberty, compassing all your dominions, and with impunity endeavouring to alienate your subjects' affections from you?”

He then goes on to say, “that a kingdom divided itself cannot stand, and that if the hearts of any of His Majesty's subjects is filled with the love of the Pope, no place can be left for the love of the King. And where there is no love, there can be no obedience but what is exacted by fear, which begets hatred, hatred conspiracy, and that danger.”

This letter seems to have been intended to convey to Charles the First a hint that he was disposed to act too favourably towards Catholics, for it goes on to say: “Some of these priests, as I am informed, expect to receive speedy preferment in her Majesty's household. If this should succeed, it will encourage others to be bolder, when they shall perceive their fellows' iniquities crowned with such a reward, but your Majesty's known incomparable goodness frees me from that fear.”

We have already seen that almost from the first



moment of Lady Falkland's return to England, her husband's object had been to compel her to live at her mother's country-house, and at her expense. Lady Tanfield's resistance, and perhaps his wife's increasing favour at Court, had made him drop for a time this his favourite project. Now, however, it seemed a favourable opportunity to bring the King's authority to bear on Lady Tanfield as well as her daughter, and to relieve him from her support.

"As for the apostate herself," he writes, "since I was not so happy as to obtain from the first her confinement at her mother's, which possibly might have prevented this falling away, I do now humbly beseech your Majesty that she may be now committed thither, with commandment to her mother to receive her, to keep her safe and free from any communication by word or letter with any of that profession. Haply when she shall no more hear the charms of these enchanters, she may recover out of these distractions whereinto they have put her, it being a principal way of theirs first to make apprehensive spirits mad with despair, that they may gain them to hope for no salvation but in their Church, and then keep them foolish to hold them. This is the only way for her recovery and reclamation, which, if it may be obtained by your Majesty's pious and prudent directions, and I cannot yet despair of it, your glory will be infinite. I beseech the God of Heaven to make your felicities even as the sands of the sea for number, and for time, as long as the sun and moon endureth. Your sacred Majesty's most loyal and much afflicted subject and servant,

"H. FALKLAND."

Meanwhile, the poor convert underwent such want during her confinement to her house, that she had often not a bit of food to put in her mouth. This was altogether so strange a position for one who had never known the least approach to poverty, that she was ashamed, and

anxious to conceal it. She would not allow the companion of her captivity to starve, and therefore sent her for her meals to Lord Ormond's house, but strictly forbade her to mention her own necessities. Bessie Poulter obeyed her orders, but privately took from the table and put into a handkerchief pieces of pie-crust or bread-and-butter, which she brought home with her. Sometimes for days together Lady Falkland had nothing else to eat. Every one, even her best friends, seemed to have forgotten her. At last her maid, unable to endure the sight of her mistress reduced to such extremities, informed Lord Ormond of her position, who then, during the remaining time of her confinement, daily sent her dishes from his house. Used as she was to much society, and fond of conversation, Lady Falkland felt very desolate during this complete seclusion. The first person who ventured to call upon her was a Catholic gentleman, Mr. Chaperlin. The joy and comfort his visit gave her was unspeakable. He made her a present of a Catholic book of devotion, the first she had ever possessed. We can fancy the delight with which this gift must have been received, nor can we wonder that her gratitude to this good man was so great, that as long as she lived "she scarcely ever went to her prayers without saying an Hail Mary for him."

After Mr. Chaperlin had visited her, some others followed his example. A Catholic cousin of Lady Falkland's, Lady Manors, when she discovered the state she was in, mentioned it to Lady Carlisle, who spoke of it to the King, adding, that being a prisoner, she could do nothing to remedy her condition. That no one had appealed to him before turned out to be the cause of her prolonged confinement, which had now lasted more than six weeks. Charles the First had either been purposely misunderstood by those who were anxious to deal harshly with a Catholic convert, or else he had given an order, in a moment of irritation, which had afterwards escaped his memory. As soon as the state of the case was laid before him, he

wondered at hearing that Lady Falkland was still a prisoner, declared that this was far from his intention, and regretted that he had not been earlier informed of it. He immediately gave her leave "to go abroad at her pleasure."

It was, perhaps, the knowledge of the King's clemency towards his wife, and of her release from thralldom, which led to Lord Falkland's writing to Secretary Coke, on the 29th of December, 1626, the following letter :

"Right Honourable Sir,—My agent hath acquainted me what pains you have taken with my apostate wife to have stopped her course, and with what favour you have furthered my humble suit to his Majesty to have her instantly restrained into the custody of her mother, which is the only way of hope to have her reclaimed, for otherwise there is none. Without the punishment, and that exemplary, of her seducers, they will take so much encouragement to prosecute such attempts with boldness everywhere, that in a short time we shall have similar unhappy divisions made in all the families of this kingdom as is now the case with mine, to the hazard of great and manifest dangers. I must render you, sir, my very humble thanks for what you have already done, and beseech the continuance thereof until I obtain the effect of my desire, which is to put her in the way of a possibility of recovery, or of acquitting myself of my duty to the uttermost in seeking it. If I cannot prevail by the assistance of his Majesty's just power, I must resort to a separation *à mensa et thoro*, which I intend to do if I despair of her recovery."

In this letter was inclosed an extract from the one Lord Falkland had received from his wife in answer to a previous missive which had been shown to the King. He says, in reference to that extract : "How much it concerns his Majesty in his honour and in his wisdom to prevent the evils which the progression of these lapses and their examples threaten to his person and state doth appear by

this inclosed abstract out of a letter of her's to me, which came to my hands the 25th day of this month, and was partly an answer to mine, a copy of which I am informed your honour read to his Majesty, and whereof many copies, I hear, are spread by her among the Papists, whereby it is manifest how very unsafe it is for me to nourish that serpent any longer in my bosom that deals so treasonably with me.

"I know your honour will acquaint his Majesty with the inclosed abstract, which I did not think agreeable with my duty to conceal from his knowledge, of whose honour I am as tender as I am careful and studious of his service.

"Your honour's affectionate friend, ready to serve you,  
"FALKLAND."

The extract from Lady Falkland's letter evidently refers to two accusations which her husband must have brought up against her, one being that she fed Jesuits and priests, as well as conversed with them, and the other, that she publicly professed the Catholic religion. She says : "You charge me with feeding Jesuits and priests ; for Jesuits, to my knowledge, I never saw the face of one in my life, nor intend to do so. For priests, it is true I have conversed with some of them, else I could not have been what for no death I will deny myself to be. As to feeding them, it is possible some one may have sometimes dined or supped here, but if there were a bit the more, or if I ever appointed anything, but only sat down to what was provided, I will be subject to your displeasure. *And since it pleased his Majesty to make me, whether I would or no, declare myself Catholic, which was on Tuesday last a month,* not one of that function has ever entered the house ; so careful as I am."

It is difficult to perceive in this passage anything that supports Lord Falkland's assertion that it clearly touched the King's honour, and that he was bound not to conceal it from him. It appears more likely that he wished to excite

his displeasure against Lady Falkland, who had thrown on his Majesty the responsibility of her open profession of the Catholic faith. She had intended, out of consideration for her husband, to keep her conversion a secret. It was Lady Denby who had hurried on the disclosure by revealing at once to the Duke of Buckingham, and through him to the King, what she had no right to divulge. Lady Falkland may have indeed been glad on her own account that the King insisted on a positive answer to the charge made against her. It relieved her from the burthen of secresy, and as her daughter says: "She always rejoiced much to make confession of her faith." Had she, however, been able to practise her religion secretly, it would have probably made an immense difference in her husband's view of the matter, even had she thought it her duty to inform him of her abjuration. It was not her religious opinions he objected to so much, violent as his language was, as the effect which her act was likely to have on his own prospects and position. She had been lately gaining in the opinion of the King and Queen, and many influential persons in the Government and the Court. She had proved more likely to advance his interests than he had at first expected. The public announcement of her conversion blighted these fair hopes, and his anger was proportionate to his disappointment. She had justified herself at the King's expense as it were, and unable to reproach his Majesty directly, he reverted to the underhand means of conveying to him what his wife had written, and probably hoped that the annoyance this might give would forward his own object, by causing her to be consigned as a prisoner to her mother's reluctant care.

## CHAPTER IX.

NOW that Lady Falkland was set at liberty, she began again to frequent her old acquaintances, who seem to have treated her kindly, but to have renewed their efforts to shake her allegiance to the Church of Rome. The King himself sent her a paper written by one of the Protestant Bishops, purporting to prove that even were the Catholic Church true, yet it was lawful to remain in the communion of the Church of England. Father Prim, a Benedictine, with whom she had become acquainted since her conversion, sent this document to Father Leander, Prior of Douay,\* who answered it so fully and satisfactorily that, when the Bishop who had drawn it up read this reply, he sent some one to Lady Falkland desiring her not to publish it. Anxious not to give further offence she complied with this injunction.

Letters had poured upon her during the latter days of her imprisonment, and after she was released personal remonstrances were not wanting to persuade her that she was disgracing her husband, ruining him and her children, and placing an insuperable bar between them and herself, for it was equally certain, she was told, that he would never allow them to live with her or live with her himself. She was reminded of all the favour shown to her by the King before her change of religion, and of the still greater opportunities she would have of advancing her husband's fortunes if she now returned to her allegiance to the English Church. These arguments were continually pressed upon her, and some of her relations and friends expressed a desire that a disputation should take place in her presence between a Protestant divine and a Catholic priest. This was accordingly arranged, and a conference

\* Father Leander's family name was John Jones. He was connected with the old family of the Scudamores, in Herefordshire, was elected Prior of Douay in 1621, and died in London in 1635.

held at the house of Lord Newburgh, her sister-in-law's husband. His chaplain, Dr. Wheatley, and Black Father Dunstan, of the Benedictine Order, met there for this purpose. It seems strange that a priest should have been able, under the circumstances, to come to a Protestant house and argue in support of his religion. These inconsistencies are always to be met with in the history of all persecutions. They are easily accounted for in the reign of Charles the First, by the different spirit which animated the Court and the great majority of the King's subjects. Lord Newburgh evidently belonged to the extreme High Church party, and though the Anglican clergy of the school of Laud were almost as violently opposed to the true Church as the Puritans, some of the laymen of that sect favoured Catholics to a certain point. The dispute in question took place, and was reported and printed by Dr. Wheatley in so unfair a manner that, when he requested Dr. Long, a Protestant clergyman who had been present at it, to sign that report, the latter declared that nothing should induce him to set his pen to so untrue a document, and that if *the other gentleman* drew up a more accurate statement, he would be obliged to authenticate it. This did not restrain Dr. Wheatley from publishing his own version, and owing probably to the dangers and difficulties of a priest's position, Father Dunstan's never saw the light.

Meanwhile, Lady Falkland had the satisfaction of procuring the conversion of the young person who had clung to her so faithfully during her imprisonment. For some time Bessie Poulter had refused to see or speak to a priest. She seriously believed that all Catholic clergymen were witches, having heard the Scotch ministers, when she was in Lady Home's service, declare this in the pulpit. But at last she consented to listen to Father Dunstan's explanations, and was received into the Church. Some time afterwards he was denounced by Hitchcock, the servant who had taken away Lady Falkland's children, was

arrested in her house, and thrown into prison. Strange to say, this same man, on his death-bed some years later, entreated his former mistress to send him a priest, who did not, however, arrive in time. Hitchcock died expressing great regret that he could not make a formal abjuration, and recommending his wife to become a Catholic. His devotion to his master appears to have been the motive of his conduct towards Father Dunstan. He fancied that Lord Falkland would highly approve of what he had done, for he knew that the conversion of Bessie Poulter had added to his displeasure. Whether, even in the midst of all his anger, he had a dislike to brutal persecution, or that he was annoyed at the attention which the arrest must have directed on his wife's proceedings, it certainly appears that he was by no means pleased with his servant's action. As it so often happens in domestic trials arising from religious differences between husbands and wives, they would not have been so acute and prolonged in Lord and Lady Falkland's case had they been left to themselves, but every kind of falsehood was used in order to exasperate him and misrepresent her. Some of his friends wrote to him that she placed impediments in the way of his affairs at Court, and did him ill offices with those in power. His servants informed him that, whilst she complained of the wretched poverty in which he left her, she could find money to spend on priests and Papists. He believed nothing she said, and her defects in past days and natural faults of character told against her in his mind, now so warped and bitterly prejudiced. Her friends the Duchess of Buckingham, Lady Denby, and Lord Newburgh, wrote earnestly to him in her defence, but in vain. One man especially, who had long been in his service, destroyed the effect of all such letters by those in which he continually fanned the flame of his anger. She on her side was evidently most anxious to avoid everything that might displease or injure him, and was ready to yield every point in which her religion was not concerned. But her



distress for money was such that she had either to beg or borrow without any knowledge as to how or when she could repay, or to starve. About this time, some of her friends having represented to his Majesty's Council how proper and necessary it was that her husband should provide her with means of existence, they obtained in her favour an order by which he was commanded to allow her £500 a year, but she never would make use of it, and would not even mention it to him, knowing well how irritated he would be at being compelled to do this against his will. Her position was most embarrassing, for her friends blamed her for not availing herself of the Council's order, and naturally enough were in consequence less disposed to lend her assistance. She tried to excuse herself, and to place the most favourable construction on Lord Falkland's conduct, by saying that she was convinced that he would have done of his own accord what the Council commanded had it been in his power, but that she knew in what difficulties he was, and on that account could not bring herself to press him on the subject. She did not tell them of her dread of making him angry, for her object was to screen him from their animadversions. But how to exist was the question. It seems that in March, 1627, Lord Falkland had well-nigh obtained what he so much desired—a Royal order commanding his wife to go and live at her mother's, for we find a letter from the Duchess of Buckingham to Lord Conway which implies as much :

“My Lord,—I have to entreat a favour from you in behalf of the poor distressed Lady Falkland, for I protest her case is very lamentable. I desire that you will speak to the King, that those letters which he signed to be sent to Lady Tanfield, ordering her to keep her daughter a prisoner, may be stayed, for she is very willing to go and live with her mother *if she will receive her*, and that is all, I am told, that her lord desires. Therefore I entreat you

to move the King for her, and if need be to get my lord to join with you, that she may have leave to come back again if her mother will not receive her, and that these letters may not be delivered at all. This desiring you to get it done as speedily as you can, and I shall take it as a favour done to your loving friend,

“K. BUCKINGHAM.”

This feminine mediation, which Lord Falkland alludes to in the following letter to Lord Conway, was apparently successful, for on the 4th of April he writes in a very bad humour :

“My very good lord,—The 18th of last month I presented your lordship with my humble thanks for the directions which, jointly with Mr. Secretary Coke, you sent my wife’s mother and her unhappy self to cohabit together, and that by his Majesty’s commandment. But since, by a packet arrived here on the first of this month, I understand, to my great vexation of mind, that there is a pause obtained of the execution thereof, and liberty propounded for her to live where she best likes. I am confident it is but by her great importunity, mixed with some feminine wily pretences, and assisted by feminine mediation, that this stop hath been obtained, but I hope it shall not have power to prevail to make it a conclusion. Were she not under that obloquy she now hath brought upon herself by her odious defection, fuller of malice than of conscience, yet surely her residency ought to be according to her husband’s election, not her own. So *our* religion teacheth. And if *her* new religion teacheth contrary doctrine, in that as in other things abominable, let me first obtain an utter and absolute divorce, that I may be separated from all interest in her person and ways, so that dishonour and confusion of face, with ruin of fortune, may not thereby assail and overwhelm me, and I shall then be contented to give up my claim of superiority, and being made free, leave her free.

“But being the wife of one of a more considerable quality than a common person, by all rules of policy hath made her a delinquent, and so his Majesty declared by his proceedings with her at the beginning of her defection. There is no hope of her being reclaimed but one. Where she now remains she is confirmed in her obstinacy, and cannot be let alone without dishonour to his Majesty, and, above all, offence to God and scandal of the truth.

“To conclude, my lord, if she prevail in her iniquitous request, and I fail in my just, reasonable, and humble petitions, do but think with how little comfort I am here pursuing his Majesty’s service, whilst overborne with such shame and oppressed with so much grief, and what cause I shall have to complain and declaim against such hard measure. I beseech your lordship, as you will have to answer at the great Tribunal for the well employing of your present powers, to urge seriously for the speedy accomplishment of his Majesty’s directions, and therein the reasonable satisfaction of him that remains your faithful servant,

“H. FALKLAND.”

This letter procured a renewal of the King’s order to Lady Falkland to repair to her mother’s house. Those she wrote to Lord Conway, Lady Tanfield’s to herself, which she forwarded to him in support of her assertion that her mother refused to receive her, and her petition to the King, explain her painful position, and express in a pathetic manner the peculiar hardships to which she was subjected. The next chapter will contain them.

## *ST. PAUL STUDIED IN HIS EPISTLES.*

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### CHAPTER IX.

#### OPENING OF THE FIRST EPISTLE TO THESSALONIANS.

WE said in the last chapter that St. Paul had certain points in his mind as to which he saw that it was necessary that the Christians of Thessalonica should be plainly instructed and warned. The chief of these points were, the remains of Pagan ideas as to what, in a Christian sense, is unlawful indulgence and licentiousness, a tendency on the part of some of the community to an idle life, the doctrine of the Resurrection in its application to the faithful departed, and the position and authority of the sacred ministry in the Church. But St. Paul was far too loving, too gentle, too prudent, to begin his Epistle with subjects as to which those whom he addressed needed correction. Moreover, his heart was overflowing with affection towards the Thessalonians, which he had had no opportunity of expressing since the moment of his enforced departure from their city. The first part of the Epistle, therefore, reads more like a simple effusion of this affection than an instruction to the ignorant.

The opening of the Epistle sounds to us formal, but it is simply such as was universal, even in familiar letters, in antiquity, and the form has been preserved in all ecclesiastical addresses in the Church. The name or names of the writers come first. St. Paul writes in his own name all through, but he adds in this formal exordium the greetings of St. Silas (Sylvanus) and St. Timothy to his

own. "To the Church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace be to you and peace!" according to the usual Apostolic form of greeting. The next words, also, are according to the regular custom of Apostolic letters, which, whether from the holy instinct of their writers or in obedience to some recognized law, began ordinarily with thanksgiving to God for the graces vouchsafed to those to whom they addressed, or with something equivalent to thanksgiving, such as the words, "Blessed be God!" St. Peter had set the example of this in his First Epistle, the only Apostolical Epistle extant at the time when St. Paul wrote to the Thessalonians, and the rule is regularly followed by St. Paul, except in a few instances, such as the First Epistle to Timothy and the Epistle to Titus, which are familiar letters to single persons, and in which he plunges at once into the business which is uppermost in his mind; or again, in the Epistle to the Galatians, in which, as he is writing severely, he leaves out the thanksgiving; or the Epistle to the Hebrews, which is far more like a treatise than an Epistle, and in which his own name is never mentioned. A beautiful collection of matters of thanksgiving might be made by the simple process of putting together, one after another, these openings of the Epistles of the Apostles.

But we must not linger on the threshold. St. Paul tells the Thessalonians the special causes of his thanksgiving on their behalf. "We give thanks to God always for you, making remembrance of you in our prayers," and the words used by St. Paul convey an obvious allusion to the Holy Sacrifice of the Mass, and the *memento* therein made for the living. Then come the special features in the case of the Thessalonians which bring them to the grateful remembrance of the Apostle. "Being mindful"—*i.e.*, making remembrance "of the work of your faith, the labour of your charity, and the endurance of your hope in our Lord Jesus Christ before God and our Father." The personal pronouns which we have inserted belong of right

to the meaning of St. Paul, though they are not expressed in the text. The faith of the Thessalonians had been a faith which had cost them much exertion ; their charity had been put to the test of labour and toil, and their hope in our Lord and in His second coming, to which the expectations of all Christians of that age were directed, had been proved by their endurance of persecution. This remembrance of the Apostle was made at the time of his solemn prayer and sacrifices "before God the Father," the special object of all the worship offered at the Christian altar. We may perhaps already see, in the points which St. Paul selects as the subjects of his thanksgiving, some reference to the matters as to which, as has already been said, he was about to warn and instruct them. Their faith, hope, and charity had all shown, as it were, the closeness of their texture by the strain of trial.

He goes on to assure them that he feels certain of the special love of God towards them. We offer these thankful mementos for you, "knowing, brethren beloved of God, your election." I am sure, he seems to say, that you have had the true grace of vocation to the faith. The circumstances of my preaching among you and of your reception of me were such, that I am confident that God was the agent all through, and therefore I may well and with confidence give Him the thanks I do for His own work. "For our Gospel," our preaching of the Gospel, "hath not been unto you," did not come to you, "in word only, but in power also, and in the Holy Ghost, and in much fulness." That is, I am certain of your vocation to the faith, because when I preached the Gospel to you, my words were not left to make their way with you of themselves, they were confirmed by manifestations of Divine power and of the working of the Holy Ghost, and in great fulness and richness of fruit and of confidence on our part. For it often happens to the preacher, and it may have happened even to St. Paul, to feel instinctively that his words are not furthered and strengthened by special

assistance from God, and, on the other hand, there are occasions when even preachers very far inferior to the Apostles feel that God is with them, and the sense that grace is working in the hearts of their hearers adds a fresh confidence and power to their preaching, which it would otherwise lack. In the case of St. Paul's preaching at Thessalonica, it is most natural to understand that it was confirmed by miracles, and by those manifestations of the Holy Ghost which were common in the Apostolic age. That these are not mentioned in the very succinct narrative of St. Luke in the Acts, is not enough to show that this was not the case. "For you know what manner of men we were among you for your sakes." I need not speak, that is, of the confidence and courage with which God inspired us, how bold and free we were in our preaching to you—it was "through you," and "for your sake," that we acted as we did, and you know how we acted. All that conduct of ours was what it was, on account of the assurance we felt as to the assistance of God, working in your hearts.

Another ground of the confidence of St. Paul in the vocation of the Thessalonians is contained in the effects of his preaching on the converts themselves. They became true disciples, and as disciples, imitators of the Apostles, and through the Apostles of our Lord. St. Paul more than once puts himself before those to whom he writes as the pattern for them to imitate in their lives. In this he only carries out the design and counsel of God, according to which the Apostles were to be the living Gospels, as it were, setting before the world the character, the principles, the manners, the methods, the ways, the virtues, of our Lord, Who had come down from Heaven, not only to die upon the Cross for the salvation of mankind, but to be the perfect Master, both by example and by teaching, of the way of pleasing God. To represent our Lord by their lives was as much a duty to the Apostles as to preach the true faith, announce the conditions of salvation, and

administer the life-giving sacraments by means of which the fruits of the Passion of the Incarnate Son were conveyed to souls, and this duty, as St. Paul teaches, descends on all those who have in any degree or manner the Apostolical vocation. The Thessalonians had conformed themselves to this teaching concerning our Lord as delivered to them by St. Paul, but their conformity had consisted very principally in the one most important matter of suffering. "You became imitators of us and of the Lord, receiving the Word in much tribulation with joy of the Holy Ghost," joy under suffering being one of the fruits which it belongs to the Holy Spirit of God alone to produce.

This safe and certain test of the trueness of the vocation of the Thessalonians produced another result, beyond and outside themselves. They became models to other Churches—more so, as it would seem, than the other communities founded about the same time, the Churches at Philippi and Beræa, which may have wanted the particular and ineffaceable characteristic of having undergone violent persecution. "So that you were made a pattern to all that believe in Macedonia and Achaia, for from you was sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God is gone forth, so that we need not to speak anything." These last words contain a still further praise of the Thessalonians. Thessalonica, unlike Philippi and Beræa, was a great seaport, and its citizens were in constant communication with all parts of the Roman and Greek world by means of their commercial enterprizes. St. Paul seems to imply that, wherever he had to go, he found that some of the Thessalonian Christians had made his work in their city known, and had in their way become Apostles after a fashion. They had embraced the Gospel heart and soul, and its blessings were on their lips wherever they went, and whoever came to them. Thus, within a few months, the success of the Apostolical preaching at Thessalonica



had become known everywhere, and first ideas concerning the Gospel message had been disseminated, so as to prepare the way for the Apostle in many material points. The spread of these happy reports would meet St. Paul at Corinth, another place of general resort and large communications abroad, and the ships from Italy or Asia Minor or the Adriatic would bear on board Jews or proselytes, or even Christians, from those distant parts, who would testify to the sensation created by what had happened at Thessalonica, not simply as to the reception given to the Gospel by its inhabitants, but also as to the persecution which they had undergone in consequence of their adhesion to the faith.

“For they themselves relate of us, what manner of entering in we had unto you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from Heaven, Whom He raised up from the dead, Jesus, Who hath delivered us from the wrath to come.” These last words contain a summary of the Christian vocation, the service of the true God, called living and true in contrast to the dead idols and the false gods of Paganism, the Christian life with its eyes turned in expectation to the coming Judge and Saviour, the Resurrection as the central truth of faith, and the work of redemption contained in the deliverance from the wrath to come—words which imply the state of sin in which we lie without our Lord, the anger of God, and our need of redemption.

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## CHAPTER X.

### DEFECTS POSSIBLE IN A PREACHER.

ST. PAUL'S words seem to outrun his thoughts, in this and a score of other passages, and he has now to turn back on himself, and explain more fully what he has already expressed briefly. He has said that he thanks God continually for the Thessalonians, because he is con-

vinced of their vocation, and the grounds of this conviction were mainly two: his own success in delivering to them the Gospel message, and the manner in which they had received that message. Almost the whole of what is in the ordinary division in our Bibles the second chapter of this Epistle, is given to a fuller explanation of these two points, and the third of our ordinary chapters contains a fuller account of what has been passing in St. Paul's mind and heart concerning the Thessalonians since his separation from them. We must bear in mind, in considering these sections, that St. Paul keeps carefully in mind the object of his Epistle, and that he words his account of what he has been or what the Thessalonians have been with a distinct view to their instruction on certain points. It would seem also as if he had in his mind, in both the sections of the second chapter, the Jewish teachers at Thessalonica, by whose envy it had been that the persecution against him had arisen, and that he is drawing a silent contrast between the simplicity, sincerity, truthfulness, and disinterestedness of the Apostolical teachers, and the selfishness, hypocrisy, and flattery of these enemies of the faith. At the same time it is clear that St. Paul enlarges very willingly on the subject of the Apostolic ministry. It was a subject on which he was constantly interrogating himself, and one as to which he was very desirous, as we see in the Epistles to the Corinthians, that Christians should have right and true ideas, and it is to this anxiety of his that we owe the passage of which we are about to speak.

If we keep these considerations in our mind, it will be very easy to follow the Apostle in this part of his Epistle. "For yourselves know, brethren, our entrance in unto you, that it was not vain"—that is, it was no empty show, no futile play, but a serious, earnest, hearty enterprize which was blessed with real fruit and issue answering to its purpose. It took place after we had had experience enough of suffering to make us know the cost at which

such efforts are made. "We had suffered many things before, and had been shamefully treated, as you know, at Philippi." But this did not stop us. "We had confidence," boldness of speech, in our God and by His power," and we spake unto you the Gospel of God in much conflict"—internal, it may well have been, as well as external, for the Epistles of St. Paul show us that he had often experience of depression and dryness at the very time when he might have seemed most of all to need courage and consolation. "And our exhortation was not of errors nor of uncleanness, nor in deceit, but as we were approved," chosen and commissioned after trial, "by God that the Gospel should be committed to us, even so we speak, not as pleasing men, but God, Who proveth our hearts: for neither have we used, at any time, the speech of flattery, as you know, nor taken an occasion of covetousness, God is witness, nor have we sought glory of men, neither of you nor of others."

This passage is thoroughly characteristic of St. Paul, and a long commentary would be required to do it justice. St. Paul cannot write about his own ministry and the method which he pursued therein, to any single community, without having before his mind the whole great subject of the right method and principle of the Apostolical ministry. Thus his mind seems to run over, what was no doubt a familiar range of thought to him, all the possible faults by which a ministry like his own might be infected. Thus these few verses contain a kind of comment on the roots of all such faults. It has been said just now that he may have had in his mind the follies and miseries by which the ministrations of the Jewish teachers who were arrayed against him might have been stained, and the form of the sentence may suggest to other minds that he may be here defending himself against charges which may have been made against him by them or by other enemies. If he is on his defence, the charges made against him must have come, as is so often the case, from persons whose own conscience might have been more profitably turned to the

faults of which, being guilty themselves, they were prone to accuse others. But in truth, the last words just now quoted, "neither of you, nor of others," seem to suggest that the Apostle is here recapitulating the various faults which may attach to such vocations, or professions, as his, and it is likely that his mind was reaching far beyond the Jewish teachers at Thessalonica. The passage contains, as has been said, a summary of all that is to be avoided in any ministry which professes to be the teaching of the word of God. Thus it is worth while to examine the heads of this summary one by one.

The first misery to which such teaching is liable is that it may not be true. It may not be the true doctrine of the Church, committed by her authority to the professed ministers of the word. This is the case with all heretical teaching, and also with all that teaching, so common in our time and country, by which Catholic doctrines are taught on Protestant principles, because men who have no true commission to teach have discovered them for themselves in Scripture or in the Fathers. No such teacher can say of himself that he has been "approved of God" that the Gospel should be committed to him; but even waiving that, his teaching is "erroneous," even when he teaches such a doctrine as that of the power of the keys, or the Real Presence, because he either teaches it inconsistently if he receives it on faith from the Church, which in other matters he does not obey, or he teaches it on false grounds, if he rests his certainty concerning it on his own views of Scripture, the Fathers, or history.

The next misery that can infect a teaching is its tendency to "uncleanness." The history of heretical teaching in the Church has always been the history of moral declension. No schismatical or heretical body has ever been able to maintain the high standard of purity which it cost the Church so much labour to set up in the face of an impure world. The virgin life, the "chaste generation" of thousands consecrated to God therein, the "bed undefiled,"

the unity and indissolubility of marriage, conjugal chastity, the pure race of priests and ministers waiting upon the altars on which the Immaculate Lamb is offered in sacrifice—all these things are the peculiar fruits of Unity and Catholicity. St. Paul may have had these things in his mind, for he had a prophetic view of the future glories of the Church of which he and his fellow-labourers in the Apostolate were laying the foundations. But it is more likely that the thought most immediately present to him was the low standard of morality beyond which even the teaching of the Jewish Doctors, and much more of the Gentile priests or philosophers, did not rise, a low standard which was almost heavenly purity itself when compared to the practice and the lives of these men, whose motives in gaining influence as religious teachers were always selfish, and frequently infected by the foulest aims of sensuality. We can remember how it was among the priests and scribes at Jerusalem when our Lord bade any one among them who was without sin cast a stone at the poor woman taken in adultery, and the fanatical teachers of the Synagogue at Thessalonica who had raised the persecution against St. Paul were not likely to be better than the authorities at Jerusalem. Nor is it improbable that men of that kind might have hurled against the Apostles, an accusation which might so truly have been made against themselves.

The three next miseries of which St. Paul speaks as vitiating the aims and motives of false teachers are deceit, flattery, covetousness. By deceit we may understand all the various kinds of trickery by means of which false teachers, outside or inside the pale of Christianity, palm themselves off as teachers of truth duly authorized by God to deliver a message to others. It is well known how the whole system of Pagan worship was and is underlaid by impostures and tricks, by means of which the worshippers were deluded into believing that they received divine answers or favours through the false hierophants, or oracles,

or shrines. But the system of imposture is not confined to Paganism or other religions outside Christians, and it is especially characteristic of men outside the Catholic Church who assume all the power and authority of the Christian priesthood, in systems which have cast it off, and in which, in consequence, there is no exercise of superior authority to check the vagaries of these self-created guides and rulers of souls. These men trick their "penitents" by false assertions as to their own authority, they trick them by misquotations and garbled extracts from the Fathers, and false statements as to history. They will even trick unsuspecting Catholics, who, they see, mistake them for their own priests, and they will go so far as to present themselves as Catholics at the altar-rails of Catholic churches abroad, and perhaps even in the sacristies, asking for leave to say Mass, while hiding their real character. They are like the Jewish exorcists mentioned in the Acts,\* who were so foolish as to attempt to impose themselves on the very devils as Christian ministers.

St. Paul seems to have had a special horror of this trickiness, which has been the characteristic of false teaching from his time down to our own. He breaks out into a beautiful passage, which contains the Christian reason for the utmost sincerity, simplicity, truthfulness, and honesty in the ministers of the Divine Word. This reason is twofold, and consists, first, in the commission which he had received, after trial, from God, the God of truth, to preach the Gospel of truth, and, secondly, in the sense ever present to him of the Divine Eye, looking into his heart, reading all his thoughts, and weighing all his motives in the scales of His own ineffable holiness. Those who have such a commission, and such a Witness or Judge, can be but little tempted to insincerity or the desire of pleasing men. "As we were approved of God that the Gospel should be committed to us, even so we speak, not as pleasing men, but God, Who proveth our hearts."

\* Acts xix. 13.

Then follow St. Paul's disclaimers of flattery on the one hand, and covetousness on the other. The temptation to flattery, that is, to aim at pleasing men in what is said for the sake of their favour and good will, and so to say the things that may be acceptable to them rather than the stern truths which may pierce their conscience, is one which may assail any preacher whatever, whether he be a true Catholic priest, or a schismatical and heretical minister in some Christian community, or a teacher in a false system of religion. The earlier miseries of which St. Paul has spoken first are the worst and the most gross of all that can infect any teaching which professes to convey religious truth, and those miseries which are last on his list are the most subtle and not the least practically mischievous. For it requires courage and entire disinterestedness to speak the plain truth when it is certain to displease those to whom it is spoken, and on the other hand, a thousand motives, short of the sordid motives which are mentioned next, may induce a preacher to flatter the prejudices, or the vanities, or the national and political passions, of men on whom he may be depending for his support and advancement. If it is for this very object of the liberty and independence of the clergy that the Church prefers, when it can be so arranged, that they should not be absolutely dependent for their support either on the gifts of the people or on the contributions of the State, as it may so often happen that, in a time of political excitement and agitation, the clergy may fail in their duty to warn the people against the sin of rebellion against lawful authority, while, if any false or bad doctrine be supported by people high in the State, who may be opposed to the orthodox doctrine in a time of controversy, or who may be jealous of the prerogatives of the Holy See, there may be a danger of the clergy becoming courtiers as well as politicians.

The occasion of covetousness is the next misery disclaimed by St. Paul. It is beyond doubt that this, as well

as impurity, was the vice of the Scribes and Pharisees who opposed our Lord, and it has probably been at the bottom of a very large part of the conduct of heretical teachers in all times. It was certainly the vice of the Pagan priesthood, who lived upon the credulity of the people and the offerings made in the temples. Indeed, even among Christians and Catholics, avarice is a sin which often besets priests, even when they have no one in the world to provide for but themselves, and it is the motive by which thousands and thousands of teachers outside the Church are mainly guided in what is so justly called their "profession." Last [of all, but not least of all, St. Paul puts the motive of the glory of men, the motive of honour, credit, reputation, the name of a successful preacher, an active promoter of good works, a zealous servant of the Church and of God—a motive which is the peculiar danger of active, energetic, enterprizing minds, who do really labour hard, and even, as far as outward appearances go, successfully, but who have yet this fatal flaw of ambition and self-seeking in their character, a flaw which makes them jealous and envious of the reputation and success of others, eager to monopolize a number of kinds of work in their own hands, fond of putting themselves forward, easily discouraged by failure, and angry if they are interfered with, and thus continually guilty of the terrible fault of hindering good because it is not to be done by themselves.



## *THE PROVIDENCE OF AGEROLA.*

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### CHAPTER XIII.

#### MR. STONE AT HOME.

THE letter to which Tessie's attention had been drawn by the occurrence in it of her father's name, was from a dignitary of the Anglican Establishment in his own diocese and neighbourhood. "I see," this worthy gentleman wrote, "that some of our Roman friends are inclined to make capital out of the unfortunate circumstances which have lately occurred in a parish in this neighbourhood. Now they are quite welcome to their rejoicings over the real secessions which we have had to lament in the last few weeks, but in the case of my friend, the Vicar of Market Bonville, whose name they have added to their list of conquests, I think they have no ground whatever for their exultation over us. I have known Mr. Stone for a great many years, and, like all his friends, I have a great admiration for his social and intellectual qualities. I am violating no confidence and revealing no secret when I say, that, if he has opinions which in any way tend to a straining of the large liberty which our Church so wisely allows to her ministers and children, it is not in the direction of Rome that those opinions look. Circumstances of a private nature have unfortunately brought Mr. Stone into collision with a part of his parishioners, and accusations have been made against him which have not been proved, but which have left behind them an impression of pain, and perhaps of anger, on a very sensitive mind.

Mr. Stone has tendered the resignation of his living to the Bishop, but I am able to say that that resignation has not been accepted, although my friend is not at present minded to withdraw it. Our good Bishop, with that gentle and courteous consideration which characterizes his administration of the diocese, has suggested that Mr. Stone should leave the parish for a few months in other hands. This proposal has been accepted by my friend, who has at this moment important family affairs to attend to, which call for his presence on the Continent. I have every hope that he will soon return to his position amongst us. But, in any case, his resignation, whether persisted in or not, will have nothing to do with any question connected with the Roman controversy."

There was certainly enough in this letter to disappoint Tessie, and even to give her and her good uncle some alarm. What were the circumstances which had brought Mr. Stone into collision with his parishioners? and, above all, what were those family affairs which required his presence on the Continent? They must certainly, as it seemed, have reference to his daughter. He must be in search of her, perhaps he had some clue to her whereabouts, perhaps he was bent on doing something in the way of a claim on his wife's property. He knew that she had died and was buried at Milan, and it could not be beyond probability that he would betake himself thither to hunt up for information as to her last illness and death.

The great blow of all to Tessie, however, was the assurance given by the writer of the letter that the resignation of her father's living had nothing to do with any tendencies to Rome. Here Mr. Wychley was able, in some measure, to comfort her. "You see, dear child," he said, "that in all these matters it comes most true, that man proposes, and God disposes. It is a bit of very good news indeed, if your father cuts himself adrift from his parish. He has long been in a very false position.

I do not know how he could go on teaching—unless he confined his teaching to the simplest morality. If he persists in giving up his living, he has done with ‘parsonhood’ for ever. That is a great gain. He may not be nearer to us in faith than he was. He never has been near for many years. He was one of those who turned back on the road, and who became in heart as little Anglican, almost, as if they had become Catholics. To me it is a matter of joy and thanksgiving that at least he is free. Depend upon it, it is an answer to prayer.”

Tessie was obliged to make the best of the comfort which her uncle gave her. She went to her prayers for her father with greater courage, but with a feverish uncertainty and longing for news in her heart. She wrote off at once to Mr. Thorp a letter, which was to wait for him at Milan, telling him all that she knew, and all her anxiety to know more.

What had really happened at Market Bonville was this.

The Vicar, like many other men of violent temper and great pride, had some weak points as to which he was very imprudent. He was a fine handsome man, and he was somewhat particular in matters of dress. Whenever he thought it worth his while—and he thought it worth his while very often—he could make himself a very agreeable companion to ladies. Unfortunately he did not confine himself always to ladies of his own station of life. He was too proud to be absolutely vicious, but he had more than once been on the eve of a scrape for paying attentions which he never meant to come to anything, but which other people took rather more seriously. As it so often happens that great culprits are first brought within the reach of the law for some very trivial offence indeed, so it came about that Mr. Stone’s character was assailed in relation to a matter in which he had been almost but not entirely blameless.

In the spring of the year to which this history belongs,

a pretty farmer's daughter had died of a decline after some weeks of illness, in the parish of Market Bonville. Those who knew Julia Wold best declared that she was a very silly girl, and very fond of flirtations. She had been the object of some casual attentions from the Vicar, who had done in her case what he usually left, with most of his parochial business, to his curate—that is, he had called once or twice to ask how she was. He had given her some books of poetry and some photographs, and had written her three or four notes in the course of as many months. She had been teased by her sisters about him, and she had not been averse to let them think that he had manifested a far deeper attachment than was the case. He had taken offence at some rebuffs which he had received from one of the family, and had not seen her, or written to her, for some weeks before her death. Her sisters declared that she had fretted over this, and, when her little properties were examined after her funeral, the Vicar's notes and presents turned up, and a good many more of the same kind from other people.

The mother was a very foolish woman, and took it into her head that her Julia had pined away in consequence of Mr. Stone's unkindness. Very exaggerated reports of what had happened got abroad, and the brothers were said to be about to take the matter up. It so chanced that Mr. Stone was little at home during the few weeks immediately after Julia's death, and though he heard something of what was going on, he took no notice of it and thought little about it. On his return, however, he found ugly looks all round him, and there was a marked absence of respect when he walked through the churchyard, and down the lane to the schools, after taking the little part which he ever took in the Sunday services. His curate even hinted to him that there was something to which he ought to attend going on among the Wold family, but Mr. Stone so thoroughly despised the worthy man, who believed implicitly in Anglicanism

as the final and crowning invention of Divine Wisdom, that the curate hinted in vain.

At last, however, matters reached a crisis. A lawyer from London waited on Mr. Stone one day, and had a long interview with him in the study of the Vicarage. The upshot of his communication was hardly of a nature for great publicity. He informed the clergyman that some very compromising letters of his had been found among the papers of the young lady lately deceased. Her family were under the impression that her affections had been trifled with, and that her disappointment had hastened on her death. Their anger, the lawyer calmly said, had made them inclined to proceed to exposure.

"Exposure!" said Mr. Stone, looking as black as night, and putting his hand out to the poker; "Exposure, sir! take care what you say to me. There is nothing that they can expose!"

The lawyer was a little man, but he looked as if nothing could have pleased him better than that Mr. Stone should have broken the poker on his head. "Yes, sir, exposure. Your letters are such, as many people think, as would never bear publication. If they were laid before your ecclesiastical superior, it might go hard with you. Pray be calm, sir! I am happy to be able to tell you that the matter may be settled in a quieter way. Professionally, considering the number of the letters, and the other evidence from members of the family as to the frequency of your visits to poor Miss Julia, I was obliged to give my opinion that there was a strong case against you. But Mr. Wold is a reasonable man, and I am here to tell you, confidentially of course, that he will be glad to compromise this matter. He has left the matter in my hands—and I think that for a sum of five hundred pounds——"

The study at the Vicarage, by a curious arrangement, was on the first floor—it was supposed that a former incumbent had placed it there on account of the view. The lawyer from London, on this present occasion, found

himself at the bottom of the stairs without any conscious effort on his own part to descend them in a normal manner. In the same very expeditious way he found himself outside the house door, and had to make the best of his journey limping to the farm of Mr. Wold. The servants, one or two of whom were about the passage at the time, looked on with consternation. But they were too well accustomed to such displays of violence on the part of their master to be much surprised. At all events, war was now openly declared between Ash Farm and the Vicarage.

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## CHAPTER XIV.

### SUNDAY MORNING.

IT would take too large a portion of the space allotted to this short history, to describe at any length the troubles which followed at Market Bonville after the ignominious rejection by Mr. Stone of the overtures made to him from the Wold family. Mr. Stone heard little more directly of the feelings of Julia's relations for a few days; but he found himself at this time—indeed, the plague had begun before the lawyer's visit—continually pestered by anonymous letters. Somehow, he had not the courage to tear them up unread. They were written in all sorts of handwriting, and came from different parts of the country. They revealed to him one unpleasant truth—that his life had been watched for years past, that his outbursts of violence had been noticed, and, what was still worse under present circumstances, many little acts of foolishness into which he had let his vanity lead him in the way of tenderness with girls far beneath him in position and education, had either been detected by unseen observers, or had been communicated by the girls themselves to others. He was very angry at all this, but he could not but see what a

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great many persons thought of him, and he could not but know that he had given occasion to this kind of persecution. He "pished" and "pshawed," and stamped, and even swore interiorly as he read the letters, but they made an impression upon him. Few people have more real weak joints in their armour than men of Mr. Stone's temperament.

It so chanced that just at this time the mother of his curate, an old lady living in Northumberland, fell dangerously ill. The curate called on Mr. Stone on a Friday, and asked him to allow him a few days of absence after the following Sunday. He showed Mr. Stone his sister's letter, saying that the gravest fears were entertained by the doctor, but that the chances were that Mrs. Smith might linger for many days.

"Go off at once, my dear Smith," said Mr. Stone; "I can't bear to keep you a day after such a letter as that. Go off at once. I will look after the Sunday services myself."

Mr. Smith, with a quite heroic abnegation, had determined that he would not ask the Vicar to take more than his usual part in the services of that Sunday. He had made his request for Monday on purpose. The Vicar, to say the honest truth, hated the services of his church. He didn't so much mind preaching a sermon, for then he could take his own line, and limit himself to his own time. He seldom went over the twenty minutes, and, as far as length was concerned, his sermons might have been popular. But they were altogether above the capacity of his congregation, and perhaps it was just as well that they were so. He very seldom mentioned our Lord, and confined himself, as has been said, to recommendations of morality on the ground of our duty to the community in which our lot was cast. The enigma of life must have been more puzzling than ever to any faithful follower of Mr. Stone's instructions. But he had no faithful followers. As soon as his part of the duty was over, he retired by a

short path which led from the vestry-door to a wicket-gate in his own garden, and was lost to sight.

Mr. Smith, who very conscientiously discharged the duties which Mr. Stone was too proud and too indolent to perform for himself, was an active clergyman of what are called moderate views. The parish was not large, and he had its working well in hand, according to his own ideas of what parochial work should be. The Vicar never interfered with him, and he left the Vicar very much to himself, to his reviews, and newspapers, and modern "philosophy." But he was quite aware that Mr. Stone was detested. It was not that he did not, now and then, do a generous act; but his whole demeanour to his people was one of insufferable contempt, and he not unfrequently broke out into violence and abusiveness when he was thwarted. Mr. Smith's reluctance to quit Market Bonville for that particular Sunday was founded on a fear that if Mr. Stone took all the services himself, there might be something like a "demonstration" against him. The story of Julia Wold had by this time been circulated over half the county, and, it need not be said, it had grown into a tale of monstrosity which would have surprised the comparatively cool heads who had first set it floating.

"You see, Mr. Stone," he said, "it's—Sacrament Sunday."

"The Sacrament," as it was called, was administered in Market Bonville Church once a month, and there was usually a fairly large number of people who "remained." Mr. Stone seldom took part in that service himself, except to preach an unusually short and dry sermon.

"Never mind, Smith; I'll manage it all," said Mr. Stone. "I should really be obliged to you not to stay. There is every reason why you should be free to go to your mother." And Mr. Smith had nothing more to do but to thank the Vicar and set off for the north by the first train.

The Sunday came, a bright calm day in the middle of



summer, and any one who had watched the gradual gathering of the people to the eleven o'clock service would have thought that Market Bonville was a happy peaceful spot. Around the Church itself there was little more than a village, the cottages were well built, with pretty garden-plots in front of them, now bright with roses and other flowers, among which the bees were working briskly, quite unconscious of the law of rest. The trees on the green, some stately elms, into which the rooks from all around gathered every evening, were in their full glory, the butterflies glancing about over the turf, and the wagtails and finches darting about in chase of invisible insects or seeds. The village woke up late. There was an old custom of a bell ringing at eight o'clock—probably there had been, in Catholic times, a Mass or a Communion at that time, or perhaps it was an intimation that a sermon would be preached. This bell served to rouse a good many people who on other days of the week were up before sunrise. The postman went his round to the Vicarage and a few other houses, and then went home, happy that his work was done. The children peeped out next in their Sunday frocks, the girls with pretty straw hats, with now and then a bright ribbon round them. Then they trooped off to the Sunday-school; and as the morning wore on, the gates of the cottages were sparsely furnished with loungers, waiting for the bells to begin, and for the neighbours from the out-lying farms and hamlets to come in. It was certainly a pretty sight to see the well-dressed country folk converging to the church by the various lanes which led on to the green, or over the sunny fields, and the little church-yard, with its mouldy tombstones and great dark yews, half filled with farmers and labourers in solemn black coats, and their wives and children dressed out in finery, not wanting, at all events, in bright colour and variety.

The bell had swung on some minutes beyond the hour at which service ought to have begun, when the wicket-door in the wall opened sharply, and Mr. Stone strode

along the path to the vestry in full "canonicals." Not a voice greeted him, not a hat was touched or lifted as he passed; there was a sort of rush towards the path as he passed along, and an ill-disguised murmur, very like a groan, broke out as he shut behind him the door of the vestry. Then the people flocked into the little church. As the Vicar read the General Confession, there was almost a dead silence, no response echoed his words. The Canticle and Psalms were chanted as usual to a simple tone, but few of those present took part in them but the school-children. The Vicar almost scowled round him as he begun the first Lesson. "Here beginneth the twelfth chapter of the second Book of Samuel." He found himself reading the story of the mission of Nathan to David, and the parable of the sick man who had taken away the "little ewe lamb" from his poor neighbour to entertain the stranger. "And Nathan said unto David, Thou art the man."

If Mr. Stone's voice had faltered for a moment, it is likely that the congregation would have broken out then and there into an open uproar. But he read whatever he did read so finely, though so simply, his voice was so mellow and musical, that the most excited of his audience were fain to curb in their anger for the moment. It is needless to say that they had been told of him things that were altogether false, and that made them apply to him the sacred words which he was reading with an aptitude which he did not deserve. At the end of the Lesson, however, the whole Wold family, clothed in deep mourning, who occupied a long seat near the rails of the altar, got up and walked out of the church. The organ struck up for the *Te Deum*, and the music to some extent drowned the disturbance which followed in their exit. But after this, the service was constantly interrupted by the shuffling of feet and other such noises. Still the law-loving and religious character of the ordinary Englishman kept the majority of the congregation quiet, and perhaps the service

might have ended quietly but for the sermon, which, short as it was, irritated Mr. Stone's enemies beyond endurance.

Under the circumstances the Vicar had not thought of writing a sermon. He had a drawerfull of stock discourses, arranged according to the Sundays of the year, and he had simply gone to the drawer and laid hold of the sermon for the morning of the sixth Sunday after Trinity, without looking at it till he opened it on the pulpit-cushion. "And Nathan said unto David, Thou art the man." It was a moral discourse which he had copied almost word for word from a preacher who had been a great oracle when Mr. Stone had been young in the ministry, and had been a sanguine believer in the High Church movement. The sermon did not touch deeply on the particular sin to which the first Lesson had referred; it dwelt rather on the proneness which exists in human nature in its present condition to blame others for the very faults of which we are ourselves guilty. But the text was enough for these poor people at Market Bonville, and they began again to shuffle, then to groan, to hiss, and it is difficult to say what may have been the result, if one of the few advocates for peace, in the choir, discreetly or indiscreetly, had not rushed to the organist and almost forced him to strike up a loud voluntary, under the influence of which the congregation instinctively quitted the church almost in a mass, leaving Mr. Stone, now fairly roused to anger, gesticulating in the pulpit.

It need hardly be said that there was no "Communion" that Sunday. Perhaps, considering the state of temper and belief of the person who was to have "celebrated," it was just as well there was none.

*INCIDENTS FROM THE WORK OF THE  
"HELPERS OF THE HOLY SOULS."*

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TWENTY-THREE, Queen Anne Street, was, many years ago, a famous house, for there lived and died Turner, the artist. Many a pilgrimage has been made to the studio where alone, long after they were painted, the "Battle of Trafalgar," the "Richmond Hill," the "Crossing the Brook," and other great creations of colour, were to be seen. The studio is now the chapel of the "Helpers of the Holy Souls." There is the dwelling of the nuns when they retire from their labours amongst the poor, the sanctuary where the ceaseless round of praise and supplication is for ever being offered for the suffering souls in Purgatory and for God's poor on earth.

It may interest our readers to know a little about the daily work of these nuns, who have left their homes in France, and have been carrying on the work to which they have dedicated themselves amongst us in England. Eight years ago a little band of Sisters established themselves in Queen Anne Street, aided chiefly by kind friends who have now passed away. They have had their times of opposition and trial, but they have, nevertheless, quietly and silently been spending their lives in our midst, praying for our dead, and doing much to bring souls to God. If they have been little noticed, it is but a sign that they work as God would have them work—in silence.

These religious tell us of the English poor, that they are far more ignorant than prejudiced—that, in proportion as their ignorance is removed, so do they seem capable of

taking in the knowledge of the truth, and become eager to embrace it. A case in point is that of Mrs. W——. When the Mother first visited her, she was absorbed in the one thought of how to live from day to day. She seemed to have no religion, she was ill and half-starved, and two children in the room were suffering from the same malady, dying of cold and hunger in our bitter winter of last year. The poor woman was lying on her miserable bed, too weak to dress herself or her children, and, with exceptional hardness, the parish doctor had refused to attend to the children because her card from the workhouse had been made out in her name alone. The cupboard was bare, no coals, and a few teaspoonfuls of milk represented all the food in the place. "The parish doctor gave me a note for the clergyman of the parish," she said; "but as I wished to inquire into the Catholic religion, I thought I ought not to apply to the minister." This being an earnest of her sincerity, the Sisters visited her constantly. As she passed nearly the whole winter in bed, she spent most of her time in learning the Catechism and preparing for Baptism. Her children had been baptized at once, and had soon gone to Heaven. On the death of the last little boy, the Protestant husband came to Queen Anne Street to announce the death to the nuns. Benediction was just about to be given, and he was invited into the chapel—the first Catholic church he had ever entered. The priest spoke kindly to the man, after the service was over, and shook hands with him, speaking tenderly to him of the little angels he now owned in Heaven. The poor man burst into tears, and all his anger against his wife for becoming a Catholic melted away from that moment. He assisted at her first Communion shortly afterwards, and began studying the Catechism on his own account.

The good work did not end there. One of the neighbours had been observed by the Sisters to be most charitable to the sick woman with that beautiful charity the poor so often show to one another. She spoke to the Sisters one

day, telling them that her husband was an Irish Catholic, though she was nominally a Protestant—in reality, nothing. This caused an introduction to the Catholic husband, and the Sisters found that he had neglected his duties for three years. As he did not fulfil his promise to go to confession, they inquired further, and found out the reason of the delay. "All our Sunday clothes are in pawn," the woman said at last. "On Saturday we could not afford to redeem both sets; if my husband has his, mine must remain, and he dares not go to confession, because the priest will ask him if he has been to Mass the very first thing." This trouble having been got over, the wife was received, and made her first Communion in the convent chapel.

The nuns tell us how heart-rending it is to find so many willing hands for work, if only the work could be found. In France the workmen vent their misery in abusing the rich; in England, they seem to sink into hopeless apathy, or take to drink more than ever, if so inclined. On one occasion they were visiting a good Catholic woman who was ill, and her son, a youth of seventeen, was sitting in the room in this despairing condition. A shoe-maker by trade, he could get no work. One of the Sisters was in great need of shoes, and when she proposed to him to measure her for a pair, his countenance lit up, and the result was so good, that the Mother Superior allowed him to take the shoes round to different shops as a sample of his work, and at one shop he was engaged regularly.

Every day fresh cases come before the nuns of pressing spiritual and temporal suffering. Sometimes they follow their children to the workhouse infirmary, and help them to die well. Very often, too, they come across French men and women, who have lost hope and faith in the struggle for life in this country. And then they have to be brought back to the practice of religion, and be cheered on to fight better, because with a conscience at rest there is more heart for the fight. Bright little gleams

of consolation are given to the Sisters from time to time, when they have been able to break down the wall of prejudice and win a soul to God. For seven years, in one case, they had been visiting a family where the children had been baptized Catholics, but had been sent by the nominally Protestant mother to a Protestant school. The eldest boy, James, a boy of fourteen, was specially violent. "If I see that nun here," said he, "I shall just put her outside the door;" and whenever he saw them in the street he would make faces at them. The mother was taken dangerously ill, and sent in all haste to the convent, asking the nuns to send the priest to her. Then it came out that she too had been born a Catholic, and had practised her religion up to the age of fifteen. She was reconciled to the Church, and recovered her health. But James had gone on from year to year in bad ways, and was now twenty-one. He was out of work, and quite disheartened; and in this case he applied to the nuns, asking if they would give him a chance, and allow him to go to the convent for instruction. This he did most regularly for some months, and at the end of this time of trial he prepared most diligently for confession, provided himself with a little copy-book in which he wrote down his sins, confiding it each night to the care of one of the nuns, preferring to trust to her discretion rather than to that of his brothers and sisters in their miserable home. When the great duty was accomplished, James found himself quite at home at Queen Anne Street, especially on Sundays at Benediction, where he knelt in the chapel, absorbed in prayer, and at home he became an apostle to the others.

The nuns are always ready to instruct young servants, Protestant or Catholic. Every Sunday they have a meeting of young girls; and for their amusement at Christmas, they got up a play, at which many Protestants assisted. There is also a second meeting of young children, always most numerous attended on Sundays. They generally

number about sixty. In the summer they are taken for a walk in the park after catechism; in the winter, amusement is found for them in the convent, and for them a treat at Christmas is always found.

Every Monday, except for a short time at the end of the summer, there is a meeting of ladies, who work for the poor, and assist at Benediction afterwards. This meeting is not so well attended as it might be, and as it was at first.

In the last year the convent has noted two thousand one hundred and forty-two visits paid to the poor at their homes. Ninety souls have made their peace with God, through the care of the Sisters; and out of these, thirty-four have received the sacrament of Baptism; thirty-two made their first Communion in the chapel of the community.



## *A SCOTTISH JESUIT.*

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### CHAPTER X.

#### ELPHINSTON'S RESIDENCE IN PARIS. HIS JOURNEY TO ROME.

JUDGING by Elphinston's answer, the letters which he had shortly before received from his correspondents in Scotland must have been exceptionally annoying to him. There was the usual amount of angry invective—that he could easily bear—followed by passionate appeals, to which it cost him something to be indifferent. There were appeals to his nationality, always a strong sentiment in the mind of a northern ; appeals to the family bond, which he had so cruelly broken by thus separating himself from his relatives and friends—arguments and entreaties which could not but occasion a sharp pang to the sensitive and loving heart of the young convert. Yet, whatever it cost him, he was firm in his resolution ; and doubtless these very trials accomplished for him the gracious purpose for which they were intended, and of which he reaped the fruit at a later period and in a different locality. There was more peace for him, he said, in following out the course on which he had entered, whatever might be the temporal sufferings to which it should expose him, than he could expect to find were he to return to that system of fraud and falsehood in which he had been educated, and from which he had escaped by the wonderful interposition of God's good providence. Yet this decision did not arise from indifference. It was remarked, says Platus, that

through the whole of his after-life he was keenly sensitive to every incident which affected the progress of the faith in the land of his birth. Had he lived it probably would have become the field for his future labours. While he was in Rome the only subject on which he was inquisitive was as to the progress of religion among his countrymen. Its success gave him deep gratification : any failure made him silent and thoughtful, and seemed to occasion him much sorrow.

Of this habitual tendency of his thoughts towards home, his early biographer supplies us with an illustration which fell under his own immediate observation. In his private prayers, in his colloquies with God and the saints, Elphinston invariably used the Latin tongue. When he was told that he might, if he pleased, employ his own vernacular, he declined to do so ; remarking that he could not overcome the repugnance which he felt in addressing our Lord in Scotch, for it reminded him of the misery of his former life at home, of the indecent liberty with which he had heard the Divine Name addressed in the kirk ; and of the falsehood, ridicule, and abuse which, in his presence, had been poured out upon God's saints, God's Church, and God's Vicegerent upon earth.

Elphinston's residence at Paris brought him into frequent intercourse with the best society which was to be found in that intellectual city ; and the simplicity of his manner and the grace of his conversation made him a general favourite. He was solicited by more than one noble family to undertake the education of its younger members ; an offer which must have presented many attractions to the penniless and homeless alien. The French Ambassador, who was on the eve of his departure to Constantinople,\* was especially solicitous that the young

\* Apparently this Ambassador was M. de Montaignac, whose instructions on being sent to Constantinople are dated July 24, 1573. They are extant in the MS. Geo. III. vol. cxi. fol. 289. He seems to have continued in office until 1592, when he was succeeded by M. de Breves. See the same collection, vol. cxiii. fol. 185.

Scotchman should accompany him ; and the offers which he made were liberal in the extreme. But they were ineffective. Slowly, perhaps, but certain and sure there had grown up in Elphinston's mind the conviction that the lot of his inheritance lay before him in the far distance. What it might be he knew not, but nevertheless he began to make preparations for his journey to Rome.

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## CHAPTER XI.

ELPHINSTON'S JOURNEY TO ROME. HIS INTERVIEW WITH THE POPE. ENTERS THE NOVITIATE OF THE SOCIETY OF JESUS.

THE decision was a strange one ; and judged by the rules of worldly prudence it was open to many objections, because it was beset with many difficulties and afforded no corresponding advantages. Elphinston well knew that in Rome he had no means of support ; he had no relations in the Eternal City, not even a single friend or acquaintance. Might it not at best be only a sentiment ? He answered the question by setting out at once on the road. We shall find that the spirit of faith which carried him thither did not desert him at the end of his journey. Long as it was, he determined that he would make it longer by going on foot, and that in order to sanctify it he would offer up to God, as an atonement for the sins of his past life, all the fatigues and the sufferings which he well knew he would be compelled to undergo. Platus refers to these in general terms only, probably their full extent was never known to any one but by him who endured them. One incident only, which occurred at Turin, has been recorded. When the traveller reached that city he was utterly destitute ; but there he encountered a Scotchman—under what circumstances we know not—who gave him a piece of gold, encouraged by which unexpected but opportune relief he

continued his weary march with renewed energy. This event, and the others which occurred to him on the road, made a deep impression on his mind ; so much so, indeed, that when, upon his death-bed, he commemorated all the loving interpositions of God's good providence on his behalf, he referred in a special manner to the care with which he had been guarded during this journey from Paris to Rome. Yet it was more than he could undergo ; and although he accomplished it, it cost him his life. It broke down his constitution (active perhaps rather than robust), and left behind it the seeds of a disease which ere long developed itself, and from which he never recovered.

Almost immediately after Elphinston's arrival in Rome occurred an event which gave him the assurance that his aspirations were about to be fulfilled. Walking in the city one day he happened to encounter a certain William Chisholm,\* a relation of his own, and a good Catholic, who was probably employed on some mission to the Holy Father in connection with the interests of Mary Stuart, Queen of Scotland. Chisholm took his young kinsman with him to his house, which afterwards became his home as long as he needed it, and until another home was provided for him by an event equally unexpected. There they discussed what course it would be best to pursue, a question the decision of which they wisely resolved to leave in the hands of the Holy Father.

The Papal throne was at this time filled by Gregory the Thirteenth, who took a lively interest in the affairs of England and Scotland, with the view of promoting in both the interests of the Catholic faith. In 1581 the celebrated

\* Platus does not enable us to identify this individual with any certainty. William Chisholm was appointed to the see of Dunblane in 1564, but having been expelled from that see by the insurgents, he was made Bishop of Vaison, 1569—1584. As he was frequently employed by Mary Stuart on diplomatic missions to Rome, he may possibly be the individual here referred to. See Keith's *Scott. Bishops*, p. 180. I find that Lesley, Bishop of Ross, had written to Mons. Chisholm at Rome, for the relief of two Englishmen there imprisoned. See R.O. Mary Queen of Scots, xii. 3, dated 14 March, 1582.

Jesuit Father Parsons arrived in London, and opened a correspondence with the Scottish Court by means of another member of the Society named Crichton.\* James looked upon the movement with favour, or pretended to do so ; certainly it was well received by many of the Scottish nobility. The matter still hung in suspense at the time of Elphinston's arrival in Rome. Under these circumstances the sympathy of the Holy Father was easily enlisted in favour of a Scottish convert, and, through the intervention of Chisholm, he requested him to be in attendance on a fixed day at the Vatican.

When Elphinston was presented to the Pope he addressed his Holiness in a Latin oration, the notes of which were before Jerome Platus when he wrote his biography. After a short account of his family and early education, the speaker enlarged upon the circumstances which led to his conversion in Paris, and the motives which had induced him to visit Rome. Warming as he spoke, he expressed his determination to devote the remainder of his life "to the greater glory of God." One wish, he said, lay very near his heart. He loved his country, he lamented the present depth of spiritual degradation into which it had fallen, and he longed to be placed in such a position as would enable him to labour for its restoration to the unity of the faith. Might he venture to hope that his Holiness would give his sanction to this design, and help him to carry it into execution ?

Pope Gregory listened with courteous attention to the young orator, whose earnest zeal he could not but admire, as well as the elegance of his Latinity and the simple dignity of his manner. Having been made acquainted with the difficulties in which Elphinston was placed, he lost no time in providing a remedy. He supplied him upon the spot with a fixed income, sufficient for the wants of a student, and he told them that if any additional sum were required to meet an unexpected demand upon his

\* See R.O. Scot. Eliz. xxx. 60.

purse, the amount would be provided at the Vatican. Thus freed from the anxiety under which he had laboured since his departure from Scotland, Elphinston returned with Chisholm, in whose house he continued to reside, and which he now was permitted to consider as his home. Here for a time he was very happy. He was in Rome, the capital of the Christian world, the residence of the Successor of St. Peter, whose liberality he had already experienced, and from whose patronage further advantages might reasonably be expected. Yet there was still in his heart that unsatisfied longing for the unknown something which he had so long experienced, but which he did not yet understand, and which he did not dare to disregard. He asked for light, and guidance, and strength, and they were granted to his prayer. Gradually he saw what he ought to do, and his way was made plain before his face. The indefinite longing assumed the form, the consistency, and the proportions of a distinct purpose. What holy men and devout women had done before him, he would now strive to do. "The Lives of the Saints" had been his favourite study; he would now strive to follow their example, and unite his life with theirs. His way at last lay clear before him. He applied for admission, and was received as a novice of the Society of Jesus.

## *A TERTIARY OF ST. FRANCIS.*

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### CHAPTER III.

#### A MORNING WITHOUT A CLOUD.

IF we turn once more to the lives of the saints to find a parallel for the remarkable history before us, it will be found that they were few only who during some part of their early years did not pass through a period, short it may be, of slight relaxation, or worldliness, or holding back from God, which cost them abundant tears of anguish as they advanced in the path of holiness. But of even so slight a crisis, the life of Crescentia, after the most searching and critical examination bears no perceptible trace. So spotless is the marvellous beauty of her character, that to human eyes it might almost appear that she had not sinned in Adam.

She had received from God an unusual share of natural gifts : a very clear, penetrating understanding, a fruitful imagination, a very gentle, docile character, transparent and pure as water from a rocky spring, a heart so tender and loving, and at the same time so generous and strong, that it was capable of the most heroic acts, both in doing and suffering. Her make and figure were slender and delicate, yet she possessed a dexterity for every sort of work, and showed as great a capacity and readiness for toil and labour as for those, to her dearer, occupations of prayer and contemplation.

She was sent when very young to school and to the catechetical instructions in church, where she attracted

unusual attention. If the other children did not know how to answer, the little one, scarcely out of babyhood, never failed to throw every one into amazement by her clear replies. The catechist, Father Ignatius Wagener, S.J., often could not repress his surprise and said openly: "My child, it must be that thou hast a Greater Teacher." It was the same with secular learning. The master acknowledged he had never seen such a child. But her school days were short, and ended when she had learned to read and write, acquirements which were quickly made. Later she had a year's instruction in music, when she showed the same facility in conquering every difficulty; she had a very sweet voice and managed it with skill.

As Anna grew older she became the stay and delight of her parents at home. She helped her mother with industry and dexterity, and in the care and education of her sisters; she assisted her father at his trade by winding for him, and even learned to weave very well, in after life weaving the cloth for the nuns' habits. She obeyed every word and sign of her parents with as much readiness and joy as the angels execute the will of their Heavenly King. Her smiling countenance mirrored the peace and joy of her heart in the Holy Ghost, yet she spoke very little and never of herself, or to excuse herself when the negligence or failings of others were imputed to her. In food and sleep she was very sparing, gladly giving her own portion to the poor who begged, or taking the worst of all and very little even of that. Her penances were continual, adding to those already named, penitential girdles, bitter roots, and long night watches, interrupting her sleep even in the bitter cold of winter, to kneel long hours before her bed. She practised almost unbroken prayer at her work, and dedicated to it all her spare moments, retiring to a secluded corner of the house where she was accustomed to perform her devotions and penances. From her infancy she regularly heard the first Mass in the early morning, and remained there kneeling and motionless in her place



as long as obedience permitted. Wrapped in prayer, this immovability of body astonished all who observed her, and she was often called in consequence "the statue."

Her confessor, Father Heiland, S.J., averred at a later time that he was at a loss to find in her matter for absolution, and that he never knew any other in whom such purity of soul was united to such penance and humility. Those who saw her approaching to receive the Blessed Sacrament on Sundays and festivals were, by the mere look of the angelic countenance of the young girl, moved themselves to recollection and prayer. At receiving Communion she appeared in an almost ecstatic state, and her face was glowing and radiant. After a long thanksgiving in the church, she was accustomed to continue it during the whole day, and was more than ever silent and occupied with God, but she kept the inward life of her soul closely concealed under a veil of silence, so that little is known of what passed at these seasons.

One touching fact has come to light concerning her preparation on the days before Holy Communion, which she made with especial fervour. Her desires for the Blessed Sacrament became so enkindled that she could sleep but little or not at all on the preceding night, and before the morning dawned her longing for the presence of her Lord drove her to the church. There before the closed doors she often kneeled at two o'clock in the morning, with the eyes of her heart fixed on the Dweller in the Tabernacle within, inviting Him and preparing to welcome His coming, patiently waiting until the church should be opened. It cannot excite surprise if the same God, Who worked such marvellous devotion in the heart of the young girl, should also interfere in the ordinary outward course of things both to reward and strengthen the fidelity of His servant. Accordingly, her confessor in later years, Father Pamer, S.J., heard from her own mouth that several times the church doors, which were fastened in the inside with heavy bolts, as soon as she knelt down

before them opened of themselves, and when she had entered were shut again. The devout maiden remained giving thanks, loving and praying in a corner of the church, and was not noticed by the sacristan when he unclosed the doors at a later hour.

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## CHAPTER IV.

### THE MASTER'S VOICE.

VIRTUES so exalted as those which the youthful Anna possessed could not fail to draw down upon the affectionate gentle young girl, not only the tenderest love of her parents, but the esteem and admiration of all. Her obedience was faultless. Her parents testified to the sweetness of a temper which they had never seen ruffled even for a passing moment, and her humility was so great that a word of praise was to her like a painful wound. When her beautiful singing was commended she would make intentional mistakes, and the lowest and most burdensome work in the house she considered as her proper portion. Never was she seen at public amusements, nor outside the house except for her visits to church, or that some business obliged her, and then her whole appearance, her dress, her carriage, her speech, her modesty, bore witness to the purity and recollectedness of her soul. As she advanced in years, the judgment of both Catholics and Protestants remained unaltered: "The pious Annerl is more like an angel than a human creature."

Yet possessing as she did the love and confidence of all around her, it must not be concluded that Anna was altogether without her trials at this early period of her youth. The author of the *Imitation* tells us that "there is no living in love without some pain or sorrow," and surely we must believe that love so faithful and pure as hers was not exempt from these the assured marks of God's favour.

Accordingly it is known that, even from her childish years, she had to pass through the wilderness of interior desolations and the hiding of God's countenance, besides satanical temptations and trials, though the particulars of these remain in obscurity.

But besides, the Voice of God had begun to speak to her soul even from her tenderest age, calling her from her happy guileless life to do good service for Him by dedicating herself in the religious state. "Go forth from thy kindred and out of thy father's house to the land which I shall show thee," ever sounded in her heart; and how could one so watchful to every gentlest tone of that Voice find any longer repose even in the love of a family by whom she was tenderly cherished, while that Voice was still unobeyed? Yet the greatest difficulties appeared to make the completion of these desires impossible, but nothing could destroy her hopes, as year after year passed by.

In the meantime Almighty God deigned to strengthen her in an extraordinary manner, and to point out to her where she was to look for the fulfilment of what He had implanted within her. When she was fourteen years of age her Guardian Angel appeared to her, carrying in one hand a crimson cross and in the other the habit of the Franciscan Order, and spoke thus to her: "See, my child, a habit like this is prepared for thee." Thus was her future life foreshown to her—a life of the Cross, a life of love in the garb of St. Francis. This, after the years of her girlhood, was to be her road to Heaven.

There was in Kaufbeuren a convent called Mayrhoff, in which Sisters of the Third Order of St. Francis lived together in great poverty. This home was founded in 1323, though the nuns did not adopt the Franciscan Rule until some time subsequently to the rebuilding of their monastery after a fire in 1470. The buildings then erected still remain, and the register book of the convent names twenty-four Superiors chosen for life, who succeeded one another in the government of the community. In the

terrible storms of the sixteenth century the convent went through severe trials, for a great part of the inhabitants of Kaufbeuren accepted the new doctrines. But the Superior, with her subjects, resisted every temptation, and remained faithful to their belief and their calling, though they had for nearly a hundred years to endure persecution and loss, so that they fell into pressing poverty.

When the young servant of God had her thoughts, as we have seen, directed to the convent as her future home, there was little which to human eyes could have invited an entrance there. Its poverty was well known and most forbidding. The produce of the revenues was so little that the Sisters could barely, with the most toilsome labours on their part, procure themselves a scanty living. This circumstance could not but be injurious to conventual discipline, and though no bad spirit on the whole prevailed, many of the nuns serving God in piety and simplicity, yet others certainly appear to have possessed neither true devotion nor charity in any but a very low degree. The house had also to endure the pressure of exceptionally restricting laws imposed by the town, which entailed upon them an annoyance very destructive to the interior tranquillity of conventual life.

Close to their little church there stood a not very respectable public-house, which disturbed the nuns with its horrible uproar early and late, and especially at the time of Divine service. To be free of this almost unbearable nuisance they must have bought the house. But besides the hindrance from their own poverty, the town having enacted that no real property should be sold to the convent or in any other way transmitted to it, the town council inexorably refused any change in this act of legislation. We shall soon see what Almighty God did for Anna by means of this very difficulty.

The convent at this time was not under episcopal jurisdiction, but was under the obedience of the Order, and subject chiefly to the Provincial of the Upper German

province, who held a yearly canonical visitation, presided at the election of the officers, including the Superior, and decided on special important occasions. The confessors of the convent were not however Franciscans, but secular priests, and after the year 1719, Fathers of the Society of Jesus, who had a seminary in Kaufbeuren. The nuns had not, as now, the care of the instruction of young girls or of the sick, prayer and manual work being their only occupation. They had not strict but only partial enclosure.

The conviction that God had called Anna to the religious state left her at last no rest, and constrained her to open her heart to her father, and to entreat him to help her, or at least counsel her how best to obtain an entrance to the convent in the town. But to her disappointment, she no sooner made her request known to him than a serious opposition was raised in his mind, which, with his extraordinary piety, she little expected. He disagreed with her in the most decided manner, and sought in every way to dissuade her from her plan, saying it would be impossible to provide her with the necessary dowry. The convent was poor, and the life there combined with hardships which she could not sustain; it was far better for her to remain with him and live by the work of her hands.

But Anna's resolution was steadfast, and her hope in God immovable. When her oft-repeated entreaties would not move her father, she went herself to the convent, and with beating heart humbly begged the Superior, Mother Teresa Schmid, to receive her. As her father had foretold, she was refused on the grounds that the convent was too poor to take any one who had no property. "For a year or two," says Father Pamer, S.J., "her repeated petitions were in vain; tears which might have melted a stone had no effect upon man." But Anna stayed herself upon the Almighty arm of God, with Whom that is possible which to man appears impossible; she redoubled her prayers with an impassioned fervour, and exercised that faith which, according to the words of Christ, removes mountains. And

again did it please the fatherly love of the Divine Heart to confirm and console His child.

At a visit to the convent, after once more urging her suit and receiving the customary refusal, she was taken through the sisters' dormitory by some accidental circumstance. In the dormitory, near to the entrance into the choir, hung a crucifix, still to be seen in the same place. In passing by the devout Anna knelt down before it, and with a heavy heart begged our Lord for the desired favour, when she distinctly heard from the mouth of the figure these words: "Here will thy dwelling be." Another circumstance added by many witnesses is related by her disciple of after years, Sister Gabriel Merz. "The figure of this crucifix before had the mouth shut, as all the elder sisters who had seen it told both to myself and my fellow nuns. But from the time that it spoke the words to Crescentia the mouth remained open, as every one can see to the present day, and in the same place where it then hung." The visitor to Kaufbeuren will still observe the very striking peculiarity in the crucifix, that the wide open mouth appears to address something to the spectator.

There arose naturally much astonishment and talk among the nuns concerning the change in the crucifix, but no one guessed how the thing had happened. It was many years later, when the virtue of the servant of God had been already tested, that it occurred to the Superior, Mother Johanna Altweger, to question Crescentia concerning it. She changed colour, and, obliged by obedience, confessed the whole occurrence, which the Superior told to many others.

The young maiden, thus wonderfully consoled, was silent to her father as to anything supernatural, but said to him, "My father, I believe and hope quite certainly that I shall go to that convent." But her father reproved her with these words: "Child, what sayest thou? What dost thou imagine? Thou knowest our poverty; let such thoughts alone. I can give thee nothing, and without a

dower they will not take thee." Anna, however, though she said no more, waited quietly and confidently for the hour when the convent doors would open to her, at the Voice of God.

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## CHAPTER V.

### THE PROTESTANT BURGOMASTER.

MEANWHILE it became known in the town that the "pious Annerl" had been rejected by the Superior of the convent. So great were the esteem and love in which the young girl was held by all, and so firm the conviction that "such an angel" would be an ornament to the community, that expressions of the severest blame were heard on all sides, even from the mouth of the Protestants. But Almighty God had already marked out the way for the fulfilment of His decrees, and having designed from all eternity to bestow upon the convent a treasure, then but little appreciated by it, made the folly and wickedness of man the means to bring them to perfection. The Protestant Mayor or Burgomaster of Kaufbeuren, Mathias Wörle of Wöhrburg, was the unconscious instrument in His hands. This worthy man was not hindered by the prejudices of his creed from perceiving the injustice which was committed by the town in not giving leave to the nuns to put a stop to the disturbances which the notorious public-house caused to the services in their church. He pleaded their cause so powerfully in the town council, that it was unanimously resolved there to surrender the public-house to the convent for an extremely small sum, which could easily be procured. By this great service he earned for himself both the gratitude of the community and the right to a regard by them of his wishes.

The Burgomaster had known and admired the pious but poor weaver's daughter from her childhood, and no sooner did he hear that she could not obtain an entrance

to the convent, than, full of regret, he resolved to exert his influence in her behalf. Without the knowledge of the young girl or her parents, he went to the Superior, and represented to her and the community that they should not refuse Anna Höss, poor indeed in temporal goods, but unrivalled in virtues, and who, as he heard, wished to enter among them, adding, word for word, "for it would be a thousand pities if such an innocent angel had to remain in the world."

Upon such influential intercession all opposition naturally ceased, especially as the Burgomaster repeated his recommendations to the Father Provincial, Odoricus Schnabel, who happened to be at the convent. The latter caused the unsuspecting girl to be called, and formed so high an opinion of her virtue that he expressed a decided desire that she should be forthwith received without dower. The necessary votes of the community were at once taken upon the matter, and on the 5th of June, 1703, it was unanimously decided that Anna should be admitted to the novitiate. Thus were the hopes and delays, the desires and prayers of long years, suddenly terminated and fulfilled by God's Providence in a way which no one would have imagined. For it is peculiar to the Highest Master and King of all, when man's wisdom gives up a thing for lost, at that very time to interfere, and Himself to open a door where mortal eyes perceive but an impenetrable, insurmountable wall of difficulties.

The joy of the young girl was unspeakable, and all who knew her shared in it, none more so than the good Burgomaster. Her happiness was so much the greater because her real reception to the convent was to follow in eleven days. On the 16th of June, when Anna was twenty years and nine months old, she left her father's house, which had been to her an abode of peace, of innocence, and of quiet happiness, to obey the call of the Crucified One. Mixed feelings of joy and of pain might well have flooded her soul as she parted from all those she loved, and



it may be that her heart beat quickly as she crossed the threshold of the cloister at the imagination of the future scenes of sorrow and delight, struggle or victory, which might be before her in the life she had chosen.

By a fresh privilege, which never either before or after fell to the lot of any sister of the convent, the usual previous time of preparation was dispensed with, and on the following day she was clothed. By the command of the Provincial, the Guardian of the Franciscan Monastery at Augsburg, Father Francis Imhoff, performed the ceremony. Thus Crescentia entered the Holy Way of the Cross, which was to conduct her to the radiant heights of the purest love. The Holy Spirit, Who had led her from her childhood, and "Who reacheth from end to end mightily and ordereth all things sweetly,"\* guided her with marvellous power day by day, and changed all the apparent hindrances into steps upon the golden ladder of perfection which leads up to Christ.

Learn then, O Christian soul, from Crescentia, to obey the drawings of God, and, in so doing, fulfil as she did the precept He has Himself given, "Commit thy way to the Lord and trust in Him, and He will do it."†

\* Wisdom viii. 1.

† Psalm xxxvi. 5.

## *INTENTION OF THE APOSTOLATE OF PRAYER FOR NOVEMBER.*

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### THE SAFETY OF THE HOLY FATHER.

THE fact that the mortal remains of our late Holy Father Pius the Ninth, revered for his goodness by all who bore the name of Christian, could not be carried safely through the streets of Rome, afford an indication, as trustworthy as it is painful, of the character of the men who form the rank and file of the anti-Papal army. The disgraceful scene of the night of the 13th of July throws a lurid light upon intentions which, except in occasional outbursts of malice, are carefully concealed from view. The scoundrels who could devise that unmanly outrage, the miscreants who could put it into execution are sufficiently depraved, the magistrates who were afraid to interfere are sufficiently feeble, to make any crime possible in the future. Impunity is assured beforehand to every bad act, if only it be audacious enough. How can we feel confidence that the sacred person of our Holy Father will be respected, when such a rabble is prowling round the Vatican, and such a civic guard is pretending to defend it?

But what is to be done? Would Leo the Thirteenth do wisely to seek refuge in some land where crime still meets with condign punishment; or is it his duty to confront the enemies of God in the Holy City? It seems equally impossible to rule the Church in either case. In Rome he is under surveillance and not free to move, but into exile; if he goes, he cannot carry with him the congregations of Cardinals and the machinery of government.

The universal Church cannot be kept in working order as simply and as easily as if it were a local corporation. The magnitude of the interests over which the Holy Father presides, the large number of his subjects, the territorial extent of his jurisdiction, demand that he should have both full freedom for the exercise of his authority and a large staff of faithful servants and administrators. All this was urged as constituting a kind of providential necessity for the preservation of the Temporal Power. It was said that the government of the Church could not be properly carried on unless the Holy Father were independent of the civil power, with an independence patent to all. It has pleased God to permit the Temporal Power to be taken away for a season, and already the experience of a few years has shown that Catholic theologians were right in their estimate of the spiritual importance of the Temporal Power.

But again, what is to be done? When the interests Sacred Heart are concerned, consolation begins where the prospect to human eyes is least encouraging. The Church has often before now emerged from trial triumphant. The more the Gentiles rage, the nearer at hand should be a great deliverance. When ordinary remedies are utterly and finally at fault, then is the time for God to intervene with His special providence; and when once He shall have taken into His own hands the redress of grievances, there will be no room left for anxiety, since His will is law to all the universe, and those who do not love it must bow down and do it. A crisis is at hand, beyond all doubt. When the right moment comes, the Lord will reveal Himself in His majesty and power, and His enemies will confess His Name with trembling and confusion. This is not the language of prophecy, but the conviction of faith.

The Church had many martyr-Popes under the old paganism, and may have many more under the new; but it is as easy for Christ our Lord to protect the reigning Pope as to provide a successor, and we know with the

highest certainty of all certainties that the succession in the See of Peter will not fail till the Son of Man shall come to judge the world. If our trust lay in the powers of earth, it would have perished long ago, but our hopes are in One Who can and Who will defend His Church and His Anointed.

What the Holy Father ought to do, it is for himself to judge, but what we have to do to help him is perfectly clear. The Apostleship of Prayer is an association of men and women who firmly believe in the power of prayer. If we could defend the Holy Father with armies and fleets, full surely they should be at his service; but the Governments of Europe are Christian no longer, and the safety of Christ's Vicar is no concern of theirs. We have, without sentimental meaning or figurative language, a more efficient force at our disposal than armies and fleets, if we choose to use it. By prayer we can call down the aid of the God of Armies, and if He be with us who shall be against us? *If armies encamped stand against me my heart shall not fear.*

To the Sacred Heart of Jesus we will make our joint appeal, placing our petition in His Mother's holy hands. "Let us pray for our High Priest Leo. May the Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies."

#### PRAYER.

Sacred Heart of Jesus! through the Immaculate Heart of Mary, I offer to Thee the prayers, labours, and crosses of this day, in expiation of our offences, and for all Thy other intentions.

I offer them to Thee in particular for Thy Vicar, menaced by the impious hatred of Thy enemies. Guard him well, dear Lord, and mindful of the bitter chalice of affronts and outrages which he has been made to drink, grant him the full measure of Thy consolation. Amen.

## THE APOSTLESHIP OF PRAYER.

### The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

NOVEMBER, 1881.

#### I. GENERAL INTENTION: *Safety of the Holy Father.*

#### II. PARTICULAR INTENTIONS.

1. Tues. ALL SAINTS.—Devotion to the Saints; 15,404 various intentions.

2. Wed. *All Souls*.—Devotion to the Souls in Purgatory; 22,654 dead.

3. Thurs. *S. Winefride, M.*—Spirit of peace; 13,058 graces of concord.

4. Fri. *S. Charles, B.C.*—COMMUNION OF REPARATION, &c.—FRIDAY OF THE SACRED HEART OF JESUS.—GENERAL COMMUNION OF THE HOLY LEAGUE.—Gratitude; 13,015 acts of thanksgiving.

5. Sat. *Of the Octave.*—(*S. J., The Patronage B.V.M.* Fourth Sunday of October.)—Contempt of the world; 6,082 temporal affairs.

6. SUN. *Twenty-Second after Pentecost.*—Christian courage; 15,574 graces of perseverance.

7. Mon. *Of the Oct.*—(*S. J., S. Augustine, B.C.D.* Aug. 28.)—Brotherly love; departed Associates of the Apostleship of Prayer.

8. Tues. *Octave of All Saints.*—Spirit of deference; departed Directors.

9. Wed. *Dedication of Basilica of St. Saviour.*—Purity; 1,886 First Communions.

10. Thurs. *S. Andrew Avellino, C.*—Self-abnegation; 20,414 religious men.

11. Fri. *S. Martin, B.C.*—Reverence for the priesthood; 4,186 ecclesiastics.

12. Sat. *S. Martin, P.M.*—Pity for all poor wanderers; 2,708 heretics.

13. SUN. *Twenty-Third after Pentecost.*—(*S. J., S. STANISLAUS KOSTKA, C.*)—Assiduous attendance at the Offices of the Church; 5,618 parishes.

14. Mon. *S. Erconwald, B.C.*—Full trust in Providence; 4,872 parents.

15. Tues. *S. Gertrude, V.*—Spirit of faith; 9,071 interior graces.

16. Wed. *S. Edmund, B.C.*—Love of good works; 1,537 pious enterprises.

17. Thurs. *S. Hugh, B.C.*—Compassion for sinners; 16,638 sinners.

18. Fri. *Dedication of Basilica of SS. Peter and Paul.*—Fervour of spirit; 1,407 Church students and novices.

19. Sat. *S. Elizabeth of Hungary, W.*—Faithful maintenance of Christian principles; 11,580 families.

20. SUN. *Last after Pentecost.*—(*S. Edmund, M.*—(*S. J., Octave of S. Stanislaus.*)—Devotedness; 2,051 Promoters.

21. Mon. PRESENTATION B.V.M.—Christian guardianship of children; 26,261 children.

22. Tues. *S. Cecilia, V.M.*—Docile submission to God; 3,132 vocations.

23. Wed. *S. Clement, P.M.*—Christian prudence; 1,662 Superiors.

24. Thurs. *S. John of the Cross, C.*—Love of regular observance; 1,742 communities.

25. Fri. *S. Catharine, V.M.*—Christian teaching; 1,352 houses of education.

26. Sat. *S. Felix of Valois, C.*—Zeal in God's service; 1,586 foreign missions.

27. SUN. *First of Advent.*—Spirit of prayer; 1,072 missions and retreats.

28. Mon. *S. Gregory Thaumaturgus, B.C.* Nov. 27.—(*S. J., S. Edmund, M.* Nov. 20.)—Fear of God; 9,203 young men and women.

29. Tues. *Vigil. S. Didacus, C.* (Nov. 13.)—Patience; 21,022 sick.

30. Wed. *S. Andrew, Ap.*—Confidence in God; 10,461 persons in affliction.

Intentions sent for publication will be in time, if they come to the hands of the Central Victoror on the morning of the twelfth day of the month. The list of intentions should not carry, on the same leaf, any signature or address, and any letter which accompanies it should be either separate from it or easily separable. It is well to add the letters C.V. after the name of the Central Victoror on any envelope containing intentions.

*An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.*

Application for Diplomas of Affiliation to the Apostleship of Prayer for England, is to be made to the Rev. A. G. Knight, S.J., 111, Mount Street, Grosvenor Square, London, W.; for Ireland, to the Rev. Edward Murphy, S.J., St. Ignatius' Church, Galway. Sheets of the Living Rosary, adapted to the requirements of the Association, Tickets of Admission, Intention Sheets, large and small, and Scapulars, may be had from F. Gordon, 48, South Street, Grosvenor Square, London, W.

## *LIFE OF LADY FALKLAND.*

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### CHAPTER X.

LADY FALKLAND having received from Lord Conway and Mr. Secretary Coke the royal order, which well-nigh drove her to despair, wrote to the latter the following letter :—

My Lord,—I received yesterday an expression of his Majesty's pleasure, which commands me to my mother's in the nature of a prisoner. I hope, if I am constrained to go there, that his Majesty will be pleased to allow me fit means for my degree, for I have now nothing from anybody. I have committed no fault that I know of, and if I had, sure I believe the King would take some other way for my punishment than so unusual a one as to starve me to death. My mother hath expressed to me that if ever I should come down to her, which she believes his Majesty will never force me to do, she will not give me the least relief now or leave me anything at her death. Having freely given up a fair jointure to help my lord for his provision into Ireland, for which kindness of mine to him my father disinherited me, and for no other cause, as he justified at his death, I have now nothing to hope for but her favour at her death, which I hope his Majesty will not drive me to forfeit. I therefore entreat that until my mother expresses in some way that she is willing I should come to her, your lordship will be pleased, in compassion of a woman distressed without just cause, to move his Majesty for me. If it pleases him I should remove from London, it is my most earnest desire, if only my lord will give me necessary means to feed and clothe me, for nothing keeps me here but sharp necessity. Therefore, if that may be allowed, I beseech your lordship to move his Majesty to confine me, if I needs must be confined, into Essex, where, in a little house near my sister-in-law, Barret, I may pass my time quietly, and have the comfort of her company,

DECEMBER, 1881.

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which I think will please us both. So I should not trouble London with residing in it, which is the only reason your letter gives for the command. I beseech you to speak with the Duchess and the Countess of Buckingham about me, and rather to believe what those noble ladies and my brother and sister (in law) Barret, with whom I daily converse, say, than those pestilent servants of my lord's, who seek to make advantage of my misery and know nothing of me, because they never see me, though they feign to do so to work their own base ends. If your lordship be pleased to discourse about me with my brother (in law) Barret and my sister they can and I know will speak truly.

I intend not in what I have said to lay the least imputation on my Lord Deputy, whose servants' informations to him have begotten my misery, and I desire no better testimony for me than all my lord's own kindred which are now in town.

If I have done amiss in anything but the supposed fault of changing my religion, I will be content to suffer in the highest degree. I have neither meat, drink, or clothes, or money wherewith to purchase them, and I lie in a lodging which I have no means to pay for. I received a message from you by word of mouth in which you wondered I had removed my lodging and lived where, as you have heard, two priests also lived. I was before at my mother's house from whence she sent to have me removed, because she is coming thither herself, in order to solicit the King that she may not against law be forced to receive me. Since then I have had to remove thrice until I could find a lodging fit for me. I think your lordship must mean the second of those three from whence I only removed, because there were other lodgers in it. This house where I now am I have all to myself. And now my lord, do show your pity yet more than formerly, and you shall gain honour by it, and do a deed of charity by the consent of all religions. Help me out of London I beseech you, but into Essex, not to Burford and not confined at all, so shall I be bound ever to acknowledge myself your lordship's

Much obliged servant,

E. FALKLAND.

Lady Tanfield's letter to her daughter was inclosed in the preceding one; it is a curious specimen of the illiterate spelling of the period, and very different in style from

Lady Falkland's. The orthography of this singular composition has been altered in order to make it intelligible.

Bess,\*—I perceive by your last letters, by the carrier, that I shall never have hope to have any comfort from you. My desire was I doubt not but pleasing to God, to have you to live with your husband and to live in that religion wherein you were bred, even the same wherein by God's grace I will live and die, as did your dear father; but, Bess, you respected neither him that most good man nor me, for if you had you could never have erred nor fallen into that mischief wherein you are now. You pretend that your displeasing of your husband is that you do not come to me; to me he cannot command you. I will not accept of you, and if by any extraordinary device he could compel you, you shall find the worst of it, and any such extremities could not last, for I cannot nor willingly will not endure them. Wherefore, I pray you, Bess, no more of these threatenings, for so I take them from you. I am not to give any account why I came not to London, though it is too well known, my ailments stayed me. They say I should not have forced you out of my house there; it is my house but for a short time, and your father commanded me to leave it. If it had not been for your being there I had sooner rid myself of it, but still hoping you had meant as you said that you would, be gone into Ireland, I kept it in my hands and paid a dear rent for it, which I could no longer endure. For my part, you may live where you please. If in Essex then you shall have some such poor stuff from London as I can spare, and if you should live at Cote, there is yet some stuff that may serve your turn. I would be glad to know your resolution on this or the other; but I would have been better pleased if you had your Lord's consent, but how it is between you two I know not; it is like to be evil enough if you once petition against him. What can that breed but malice and hatred on both sides, and is more likely to be the means of having him called home than would be your living there with him; but, Bess, all your reasons are grounded on your own will and your faultiness. I praise my God I never did that thing to offend my father, my mother, nor my dear, my most dear husband, your most loving father, for which I find now my conscience clear; and I wish with my soul that you had followed the example of your heart-grieved mother, but your

\* In the original *Bess* is always spelt *Bes*.



heart is too hard to give me any content when only your wilful ways forbid all your children comforts breeding, or any means hereafter to live, for now I see, I see with a heavy soul an utter ruin and overthrow of you all. Though I shall leave off writing to you, and desire not to hear from you, yet I will with humble prayers to my Almighty God and Saviour, pray Him to put grace into your heart, that your mind may be changed from this ungodly life you now live in to the blessing of Him Who sees all hearts and their good meanings and their deserts. Nothing can be hid from Him to Whom I shall ever again never cease to pray with my nearest devotions as well for you as for your discomforted poor mother.

E. TANFIELD.

Burford, May 6, 1627.

At the same time that Lady Falkland sent Lord Conway (then lately become Lord Keltullagh) this undeniable proof that her mother would fight to the last against admitting her under her roof, she wrote the following petition to the King :—

May it please your Majesty,—I have been so little accustomed hitherto to the framing of petitions and have so little help to assist me in anything, that I am driven to express myself in this manner, though the humility of my heart would willingly have presented itself in a lowlier form if any such there be. Though I am secure how clear I am from the least disobedience to your Majesty yet having lately received a command, dated long since, wherein your secretaries have expressed your royal pleasure to be, that I should go down to Burford, to my mother, I am forced to address myself this way to your Majesty. For I am forbidden immediate access to you, and I desire to avoid the semblance of what I so much hate, which is disobedience, I know your Majesty intends to command no impossibilities, and this is accidently no less, my mother being gone to the Bath, and intending to come up, before she sees her own house again, to kneel before your royal feet, and crave the freedom of a subject, that neither she or I may be provided against without the form of law. Upon my lord's going into Ireland I was drawn, by seeing his difficulties, to offer my jointure into his hands, that he might sell or mortgage it for his supply, which accordingly was done ; and that being gone from me, I have nothing to trust to hereafter but my mother's bounty

at her death ; for my father disinherited me, only because I had resigned my jointure ; so if I offend her God knows what may become of me, if my lord, which God forbid, should die. She vows if ever I come to her, either of mine own accord, or by command, for she is confident such a command cannot be procured from your Majesty, if I do my best to hinder it, that she will never neither in her life nor at her death either give me anything, or take any care of me. Therefore I most humbly importune your Majesty to call back a command so prejudicial to me, since to obey it will be the means to deprive me of all livelihood hereafter. Yet that should not hinder me, for I would hazard any temporal good to show my zeal to do your Majesty service, but that this is besides impossible, because of my mother's absence from her own house. I am here in so miserable a state that to starve is one of my least fears ; because if I should do so, and not be guilty of my own destruction, it would be the end of all my afflictions. I speak it not to tax my lord, who, if he were a stranger to me, I must out of truth confess that I think his judgment and disposition to be such that I, who have marked him much, cannot say I ever knew him fail in the perfection of either, except with regard to his believing too much the information of his servants against me, who, for their own interest, seek to estrange his affections from me. I am now in so pitiful a case as to have neither meat or money nor means to come by either. So that though even in your Majesty's opinion I have committed no faults worthy of death, if you do not compassionate me, I am like to suffer that or worse. I heard from a person of quality that your Majesty was pleased to believe that I altered my profession of religion upon some Court hopes, but I beseech you how wicked soever you may deem me, for it would be wicked to make religion a ladder to climb by, yet judge me not so foolish as to understand so little the state of this time as to think promotion likely to come that way. And as it is expressed in the command I received that its chief reason is the unfitness I should live in London, I desire to retire myself where I may only serve God and to that end, if my lord would allow me means competent in any indifferent body's judgment, I would take a little house in Essex, near a sister of my lord's and a dear friend of mine, Lady Barret, one in whose conversation I have ever placed a great part of my earthly felicity, and though her religion mainly differs from mine, yet I know she loves me. This is no vast ambition, yet

this is all I aim at. I desire nothing but a quiet life, and to reobtain my lord's favour, which I have done nothing to lose, but what I could not with a safe conscience leave undone. If your Majesty, in your care of your meanest subject, will be pleased to make this conclusion for me, I must say that your mercy to me in this particular will be as great as I have ever conceived it to be in general. This can be in no way prejudicial to my lord, your faithful servant, that your Majesty continues your royal favour to him is to me an infinite contentment, and I see no effect of this favour, even where it makes against me, that does rejoice me much; so just is it in you to esteem so loyal, so diligent, so sincere a servant, who, upon my soul, doth perpetually neglect himself and his own affairs, rather than in any one point omit what may tend to your Majesty's honour and profit. What I beseech you to do is to order one of your secretaries to send for my lord's agent, and to command him, until there is time for my lord to understand how things are, and send his directions, to supply me weekly with as much as may be by your Majesty, or any one that you may please to appoint, what is thought necessary to support me for victuals, house rent, and apparel. I had rather sustain any misery than petition to be supplied contrary to my lord's will, to which I have and will submit myself as far as I can, until conscience obliges me not to suffer myself to perish, and I hope that it will not offend him if I have recourse to the fountain of clemency, which is your Majesty. My wants are pressing—I have not means for one meal. Either let your Majesty be pleased to take order in it yourself, or refer it to any two of your Privy Council, that I may not sink under such penury as I am now in. I beseech God to bless your Majesty with all His blessings both here and hereafter, and I daresay you have not on earth one of any belief that is more loyally affected to you than

Your Majesty's most humble obedient

Subject and servant,

E. FALKLAND.

Lady Falkland added to this appeal the following earnest request to Lord Conway that he would give it to the King in the presence of some of her influential friends:—

My Lord,—I must beseech you to do me the great favour with all the speed you can to present this unworthy paper into

his Majesty's hands, and to importune him to read it, for it concerns no less than to save me from starving. If it be possible I beseech you to deliver it when my Lord Steward and my Lord Chamberlain are by, in whose good wishes I have much confidence. If you will oblige me thus much I will faithfully pray for you. If you can, I pray you, let the Duke of Buckingham be also present, for I know he will second so just and necessary a request. Though it were not good manners in me, yet I beseech your lordship to remind his Majesty that if I had been suffered to go at once to my lord in Ireland as I intended to do, all this had not happened, therefore, I hope he will not let me perish for want of food. I have left my humble petitionary letter to his Majesty open, which I beseech you first to read and then cause it to be sealed before you deliver it. If you second it strongly I dare be bound you shall receive extraordinary thanks from all the three great ladies of my Lord of Buckingham's family, beside your reward from God Almighty for doing so charitable an act. Expedition is also my suit, for delay may destroy me. I remain,

Your Lordship's faithful servant,

E. FALKLAND.

But like most petitioners poor Lady Falkland had to learn that expedition is a boon seldom to be obtained from those in authority, and in her case there were no doubt peculiar difficulties in bringing to a solution the matter in hand. It does not appear that her appeal was given into the King's hands, though Lord Conway informed him of its contents.

The command to her to repair to Burford was evidently not insisted upon. This would indeed have been impossible in the face of Lady Tanfield's letter and her absence from home. But the minister wrote to the Lord Deputy a statement of his wife's condition, and her application for means of existence. This drew from Lord Falkland an angry reply written on the 26th May, 1627. But it will be well, before we transcribe that letter, to give some account of the place where his wife resided, and the extremities she was reduced to, whilst he and the officers of the Crown were debating over the point at issue, one, as she truly says, of life and death to her.

## CHAPTER XI.

HUMANLY speaking, nothing could be more distressing than Lady Falkland's position at the moment when, as a last resource, she had made an appeal to the King. She was living on the charity of her friends, both Catholic and Protestant. Her husband allowed her nothing. Her mother turned her out of her house in London, where she had lived since her return from Ireland. Both bitterly reproached her for her change of religion, and told her that her misfortunes were owing to herself, and that she deserved all she suffered. Propositions were made to her regarding places of residence, such, for instance, as Cote (or Coates), one of Lady Tanfield's country houses in Oxfordshire, but as they were unaccompanied by any offer of support from her, or even the means of repairing thither, nothing came of these proposals.

Lord Falkland was beset by urgent money difficulties. Lady Tanfield was avaricious; each strove to compel the other to provide for the maintenance of the wife and daughter who had grievously offended them both, and who in the meantime was forced to beg or to starve. In order to trespass as little as possible on the generosity of her friends, she took a cottage, or rather a tenement, on the banks of the Thames, in a small town ten miles from London, and lived there alone with Bessie Poulter, her devoted and now Catholic maid. This cottage was in so ruinous a state that there was constant danger of its falling on their heads. They had no other furniture than a flock bed on the bare ground, which was borrowed from a poor woman in the town, an old hamper which served for a table, and a wooden stool. When we call to mind that Lady Falkland had been an heiress, that she had spent the preceding years of her life at the Vice-Regal Court in Dublin, and, since her return to England, had frequented the Court and lived amongst persons of the highest rank and fortune; that she was by nature fond (her daughter says so) of comfort and good eating, of

spending money, of society and conversation; that she was spurned by a husband she truly loved, and who in many respects was worthy of her affection; separated from her children, whom she passionately loved—we can then estimate how strong was the supernatural grace which enabled her to endure these sorrows and hardships so cheerfully, that in after days she was heard to declare that never had she or her companion been more contented and merry than at that time.

Bessie Poulter had made sacrifices as well as her mistress. We are told "that she might easily have procured a service more to her commodity if she would have left her lady, being *so handsome* at everything she did that many a one would have been glad to entertain such a servant." Her fidelity to Lady Falkland was rewarded by a vocation to the religious life. She became later on a nun in the English Teresian convent at Antwerp. It must be owned that in the cottage by the banks of the Thames she served a good apprenticeship to that austere religious order, with regard to comfort and food. As the only seat in the house was a stool, it is to be supposed that Bessie must have, like the Carmelite nuns, sat on the floor, and her diet was also akin to theirs. During the whole of Lent their fare was fish of the cheapest description, and bread soaked in the water in which it was boiled. This last delicacy Lady Falkland lived upon, leaving the fish to her maid. It so happened that, before and since that time, the latter always had an insurmountable aversion to food of this sort, but then it did not trouble her in the least. She looked upon this as one of those minor mercies God sometimes grants to simple souls, who look to Him in small things as in great. Bessie Poulter used to relate that Lady Falkland was very absent, and was so engrossed by her thoughts that she was apt to forget everything but what occupied her mind at the moment. Her head was as usual full of plans, and fancying she had messages to send, she would call out for some one to come to her, and receiving no answer, exclaim: "Who is there? Why do

not any of my people come to me?" Then suddenly remembering, or being reminded by her sole attendant of the state of the case, they would both laugh heartily. Matters, however, were becoming anxious. The little money Lady Falkland had brought with them was well nigh exhausted, and the entire solitude in which she was left becoming daily more depressing. At that juncture God sent her an excellent friend in the person of a Mr. Clayton, who before he became acquainted with her had already lent her money, and continued to do so "up to the greater part of what he had." His character is described in a few words. "He was one of those very few who, contenting themselves with what they possess, kept wholly free from desires and pretences, so that even though he had but little, it almost seemed as if all his acquaintances were obliged to him and he to no one, for he made use of one friend only to do another a pleasure." He not only assisted Lady Falkland himself, but he informed of her position her friend Lady Banbury and some others, who supplied her pressing necessities. We have evidences of the interest Mr. Clayton took in the literary work with which Lady Falkland beguiled her solitude at that time, even as she had done in early days in the house of her mother-in-law. Now that her whole heart and soul were devoted to the Catholic Church, it was on religious subjects that she employed her pen. In another chapter we will speak of her labours in this respect, and of the encouragement and assistance she received in this respect from Mr. Clayton.

Lord Falkland, in the meantime, under the pressure of his own pecuniary embarrassments, was becoming daily more irritable. He was beyond measure annoyed at not obtaining from the King the order he so persistently solicited for his wife's banishment from London and its neighbourhood, and a peremptory command to Lady Tanfield to harbour her daughter. Lord Conway had written to him by order of the King, giving him an

account of Lady Falkland's position and her appeal to his Majesty. His answer to that letter was as follows. That her recklessness in spending money, and her proneness to embark in imprudent speculations, gave some colour to his accusations that "the wealth of the Indies could not supply her needs," cannot perhaps be denied, but these defects on her side did not justify him in leaving her without means of existence.

My very good Lord,—Your letter of the 26th of May received the 13th of June last hath made choice of my unhappy wife for the sole subject of it. It takes notice of a letter of hers, come to your lordship's hands, to be delivered to his Majesty, and recites several suggestions, whereof some are true and some are false; the first, which are true, being only urged to incline the belief of those that are not so, and best serve the turn she aims at, for she being replete with serpentine subtlety, and that conjoined with Romish hypocrisy, what semblance can she not put on, and what oblique ways will she not walk in hardly discoverable?

Those servants whom she would endeavour to blemish with the style of unfaithful, because they will not become useful to her deceitful and sinister purposes, I do maintain and aver to be honest. If she complains of wants, I do believe it to be true that she sustains them, for by her courses it appears that she affects them, and they consequently pursue her. That she is not relieved by me in those wants is most true, and that for a double reason; first, because of the impossibility for my estate to afford that which the wealth of both the Indies could not supply if she had them; next, being what she is (a Catholic) and living where and as I would not have her, I will not allow her a penny as long as she is such and where she is. Neither do I think your lordship, or any lord of the Privy Council there, would do otherwise, were you so unhappy as I, to be so matched, and I hope you will all do by me as you would be done by.

That her father disinherited her, for her obedience to me is much misrepresented by her; he foresaw in her that bad disposition she has since manifested to the world, which made him do what he did against her and against me on her account. If her jointure is sold, it is she that has had the benefit of the sale, and she has spent the treble of its value out of my purse. I never saw a penny out of her father's, but my part of her first petty



portion paid at her marriage. If her mother does refuse to receive her and conjures her to stay away, it is herself who has sued for these rejections to have the better colour to remain where she is and as she is, in despite of me, by the power of her Popish friends, who must themselves maintain her, if by force or artifice they hold her. But his Majesty is to them all superior, and if it please him he can constrain her to go to her mother, her mother to receive her, and her mediators to be silent. The honour of our religion and of his Majesty in the interest of his deputy, who has become notorious over all the Christian world, for this defection of his wife's, and her contestation with him against duty and the law matrimonial, notwithstanding her specious pretences, doth require that he should remove her and settle her with her mother, where she shall receive such allowance from me as is fit for her, but nothing for her Popelings that depend upon her to devour her, and through her desire to do the like by me.

If this may not be obtained, which I conceive in honour and justice cannot be denied, then let there be a fair and legal separation, and I will consent to such an allowance as my estate can afford and leave her free to live how and where she lists. If this be no reason, then is reason not understood by your lordship's most humble servant,

H. FALKLAND.

In spite of this indignant remonstrance the King determined to refer Lady Falkland's case to a committee of the Privy Council. Their decision was, that provided she consented to withdraw to Coates, the house her mother had agreed to lend her, and separated herself from a woman "whom her husband conceived to be a principal cause of her seducement, she should be allowed out of her husband's estate £500 a year, and as she was known to be in great want that she should be supplied with immediate means." The woman referred to must evidently have been Bessie Poulter, though, as we have seen, her conversion did not take place till some time after her mistress's. The object of Lord Falkland evidently was to cut off his wife from all opportunities of practising her religion, and in this the Privy Council seem to have been willing to second him,

although they disapproved of his conduct to her in other respects.

From the letter Lord Falkland wrote to his agent at this juncture, and Lord Conway's to the same gentleman on the 20th of July, we cannot but infer that the Lord Deputy's one object was to avoid disbursing anything for his wife's support, and that he was rather annoyed than otherwise at her acceptance of the terms prescribed, seeing that it compelled him to make her an allowance.

It is hardly conceivable that a man of education and refinement, and possessed withal of some amiable qualities, should have been led by passion and prejudice to use the brutal and disgraceful language which occurs in the following letter. How little Lady Falkland deserved it, even though she had faults no doubt very trying to him is proved by the fact that a few years afterwards he was sincerely reconciled to her.

I have read my wife's letter to you. I conceive it was but a bait to catch you—I mean her importunate protestations to be ready and desirous to go to Coats, her mother's house. You have well avoided the possibility of being deceived by urging Mr Chancellor of the Exchequer to sound the bottom of her intention, which either was feigned or else she had it secretly from him that it was not possible for her any longer to withstand his Majesty's pleasure, for I am confident I shall never more discern any conformity in her to my will, but where she is constrained by force or necessity which is force.

When she shall be ready to go you must convey her, if her mother do not, who has furnished that house for her I am told, and there, I doubt not, she will defray her, until I hear she is settled there, with what number of servants, and what their names, conditions, and religions, and then I will take order for such allowance as I will make her to be ordered and disposed by her mother, unto whose hands I will send it duly, but never to her own.

For the £50 she calls upon you to pay to my Lady of Buckingham, pay it not for two reasons. First, because I do not believe it to be due, but a pretence for to deceive me of so much, and I had rather she should now cheat others or herself than me

any more ; and as to my caring not to have her live on charity, assure her I care not whether such a *prodigal impostor*\* as I know her to be is constrained to eat husks with pigs or to live on alms. As to her protestation to be ready to conform herself to my will where her conscience might not be touched, I only wish she had a will to fulfil any duty, or a conscience to be touched ; then she would no longer walk in that oblique perverseness, dishonour, and ruin, to her own shame and my hurt. Tell her all this that she may not suppose that she is misunderstood by your master.

If the agent delivered these messages to Lady Falkland, there is reason to admire the forgiving spirit and persistent affection which she never ceased to evince towards a husband who could speak of her in such terms. The King and his Ministers seem to have become by this time somewhat weary of the Lord Deputy's delays in complying with his part of the arrangement, and on the 20th of July Lord Conway writes from St. Albans to his agent :

Sir,—You know so particularly all passages concerning my Lord Deputy's desires and his lady's solicitations about her going into the country, that I will not mention anything of what is past. She seems now to doubt of being conveniently accommodated for her journey to Coats and provided for when there. His Majesty hath referred it to the Lord Treasurer and the Chancellor of the Exchequer to advise and direct what shall be fitting in this case, to whose advice and direction you will do well to accommodate yourself for the preventing of any further complaints or importunities to his Majesty.

In the meantime Lady Falkland was only saved from starvation by the charity of her friends. Rendered desperate by interminable delays, and goaded by pressing necessities, she addressed Lord Conway with some warmth. He did not resent her vehemence, for he wrote on the back of one of the following letters, "*In memoriam*. Doubtless must she not be neglected."

My Lord,—That Lord Conway is a gentleman, a soldier, and a courtier makes well for me, since all such have inclinations and

\* These words are written thus in the original letter : "Perdigall imposture.

obligations to succour distressed ladies. I must be free with your lordship. I found you at first most noble towards me, and of late so much altered, that I believe you must have received misinformation concerning me. I speak not to tax you, but I confess I am so jealous of the loss of my friends that I cannot chance but question the grounds of this change. If it please you to let me know if you have heard anything to distaste you, I doubt not that I shall be able to answer it in a way that shall fully satisfy you. I have informed all my friends how favourable I have found your lordship, and I am sure you will not alter towards me without just cause. Mr. Wild is my enemy in this business, yet I wish him well, because I know it is not from enmity to me but from friendship to my lord, and I therefore rather desire his good than his hurt. I must now beseech you to keep me from the uttermost misery. Mr. Chancellor has chosen his best to let the order to be drawn [for her allowance out of her husband's estate] which, when it is done, will be sent to your lordship to be signed; but this cannot be suddenly performed, and in the meantime I shall be unable to subsist. The gentlewoman in whose house I lie\* hath £20 due to her for rent, and is as loth to remove me as I am to be removed, but, alas! her necessities are so extreme that if she has not money instantly I must lie in the street, and truly, my lord, I have not means for one day's food.

Lady Falkland goes on to propose that a certain sum due to her husband should be paid to her by the King's command. "If it be not done," she adds, "I must starve. His Majesty hath taken so much pity on me by his gracious order for my maintenance that I humbly beseech him to use his authority to give me means to live till I can have the benefit of the gracious justice he intends me." Lord Conway began by accepting favourably the proposal submitted to him, but afterwards wrote that the sum of money in question "was an imbroiled matter, and that he feared that if it was transferred to her it would multiply the Lord Deputy's discontents. That his Majesty would take into consideration some other way for her which he

\* From this it appears that Lady Falkland had left the river-side cottage and was again in lodgings in London.

would solicit, and not fail to send her word when it was effected." Lady Falkland wrote in reply :

My Lord,—My necessities press me more than I can tell your lordship. I have got nothing, and I protest that it is not possible for me, except I should press further on my friends (which I will never do), to exist any longer. I am fain to be relieved by those that are in distress themselves, and hereafter I will rather choose to suffer than undo my friends for me. I beseech your lordship now show the difference between a gentleman and none, in never leaving until you find means to get me my rights. No one is more loth to have my Lord Deputy discontented than I am, but, alas ! when the question is whether he is to be displeased or I am to starve, will it admit of a dispute ? If what I proposed cannot be done, find out, I beseech you, some other way that his Majesty may not, against his intention, be made the overthrow of his poorest subject. In preventing my ruin you will do the King a fair service, my Lord Deputy an ill-understood kindness, to me an act of charity, and to yourself in this the best office, since you shall please God in helping the oppressed. I cannot follow you otherwise than by letter, both by want of a road and besides because I am forbidden the Court, which if it were not so, I would not yet trouble you but in cases of necessity. I beseech you, my Lord, be my solicitor, for I have none other, either to you or the King.

This appeal induced Lord Conway to write to the Chancellor of the Exchequer, commanding him, in the King's name, "to take a course, that from some source or other Lady Falkland's necessities may be supplied and her maintenance provided for according to former directions." Her next letter shows that at last some redress had been afforded her, for she says :

I have such infinite thanks to give you, that nothing but acknowledging that all I have and shall have is from your favour, can express it. I will never leave off trying to do your lordship service, and all my friends shall know how effectual a friend you have been to me.

But if her pecuniary position was slightly improved, another trial was grieving her to the heart.

## *THE PROVIDENCE OF AGEROLA.*

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### CHAPTER XV.

#### SQUIRE AND PARSON.

IF Mr. Stone had followed his first impulse after the disturbance on the Sunday, he would have "summonsed" the whole Wold family before the magistrates for "broiling" in the church. But he knew enough of the dangers and uncertainties of the law, not to act precipitately in the matter. He went up to town on the Tuesday, and if it had not been for Mr. Smith's absence, he would have left home for some time. The season was just waning, but there was plenty to see and to do in London at that time, and, under existing circumstances, any place was more comfortable for him than his own parish. It chanced very well for him, however, that he went to town on that day, for he travelled up in the same carriage with a very worthy neighbour of his own,—in fact, the same excellent clergyman who afterwards penned the letter to the paper which caused Tessie so much perplexity when she read it at Agerola.

Sir Charles Palafox was the youngest son of a well-known family in the country, who had taken orders and the family living, several years before the deaths of his two elder brothers without sons, raised him to the ancestral honours of the baronetcy. On succeeding to the estates he had still retained the living, though he lived at Palafox Hall, a few stones' throw from his church, and put a well-provided curate into the rectory. He was as

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fond of his work as a clergyman as Mr. Stone was averse to it. He heartily believed in what he called "our Church," and allowed no troubles as to this or that Catholic doctrine to unsettle his allegiance to the Royal Supremacy and the Thirty-Nine Articles. He was one of the sweetest tempered men that ever lived, and he administered his large estate as well as his parish with energy and diligence. Such a man was sure to be looked up to and be beloved by all around him, and he might have had almost any preferment he had wished for, but he would take nothing except the archdeaconry of that part of the diocese in which he lived. No one could come across him without seeing in him a perfect Christian gentleman. He had not much "sacerdotalism" about him, certainly. In his youth he had been a famous cricketer, and he was very devoted to fishing, but he did not offend public opinion even to the comparatively mild extent of appearing in the hunting field. The one weak point in Palafox Hall was the lady who presided there. She was a few years older than Sir Charles, and was said rather to have carried the too facile young clergyman by assault, than to have yielded to any very earnest wooing on his part. They had a fine family—three boys and three girls, who were said in the country to be "regular Palafoxes,"—that is, they were far more like their father than their mother in beauty, both of body and mind.

This good man, who was Mr. Stone's senior by some seven or eight years, was much interested in his saturnine and violent neighbour. He had shown him many kindnesses, and overlooked more than one bit of rudeness. He had heard all about the Wold affair and also about the row in the church at Market Bonville on the previous Sunday. Indeed, the reports about Julia Wold had reached the Bishop's ears, and he had written to Sir Charles, in the hope that he might be able to find some explanation without any interference on the part of the Diocesan. The Bishop knew well enough that he himself

would probably get some very churlish and defiant answer if he were to call Mr. Stone to task, and that, on the other hand, almost the only person in the world to which that gentleman would listen was Sir Charles Palafox.

We must not delay over what is, after all, an incident of indirect importance in our story, and therefore we shall not relate all that passed in that journey up to London between the two clergymen. Sir Charles let Mr. Stone pour himself out on the subject of which he was so full, without letting him see that he had already heard of it. When he had finished, he simply asked him what he meant to do. It did not take long to a man of Sir Charles' experience to convince Mr. Stone that, as to the brawl in the church, he had better leave matters exactly as they were. If Mr. Smith did not return in time for the next Sunday, Sir Charles engaged to provide for the services, and Mr. Stone might remain in town if he liked. But as to the Wold business, that required a little more consideration.

Sir Charles knew perfectly well that, however moral Mr. Stone might be as to essentials, his manner was not immaculate and beyond suspicion in his dealings with ladies. Lady Palafox railed against Mr. Stone on this very account, and kept her own handsome girls altogether out of his company as much as she could. The baronet and his wife had had many little controversies on this point of Mr. Stone's ways, the lady being ready to believe and say the worst of any one, and her husband having what she called the foolish habit of always defending any one who was accused of anything, much more a clergyman of the Church of England. Still, Sir Charles accepted with the most absolute faith Mr. Stone's assertion, that the story about Julia Wold was altogether untrue. Not even the most distant approach to a smile of sarcasm passed over his broad, genial face when Mr. Stone declared that he had been kind to Julia, as he used to be to many of his parishioners. "Yes," Lady Palafox would have said, "as



many of them as have pretty faces and silly heads." Sir Charles only asked him how he had shown his kindness. "A kind note or two, I suppose, and a little birthday gift now and then?"

To so much Mr. Stone confessed; but he did not say that there had been a few words of decided tenderness here and there. According to his account, the Wold case had not a leg to stand upon.

"And they have been advised to offer to compromise the matter for five hundred pounds?"

"That is what the lawyer said," said Mr. Stone. "Of course it is the same to me whether it is five pounds or five hundred. I won't give them five farthings!"

"Of course not. Has anything appeared in the papers about the matter?"

"I think not. I suspect I should have heard of it soon enough if there had." Then Mr. Stone told his friend of the anonymous letters. "I got a lot this morning," he said—pulling a bundle out of his pocket, and handing it to Sir Charles, who turned them over carelessly till he came to one at which he stopped to read it through.

"I know that handwriting," he said to himself. "Poor fellow, he might have a better trade than this." But he would not tell Mr. Stone what he thought.

The issue of the conversation was that Sir Charles entirely agreed with his friend that he could not consent to any compromise with the Wold family. But he was not the less determined to bring about something of the sort himself. The farm held by Mr. Wold belonged to him, and he was the kind of landlord that could do almost anything he liked with his tenants, because he never refused to help on their interests to the best of his power. In fact, there were few people in that part of Essex who could say no to Sir Charles Palafox.

He took Mr. Stone's address in London, and engaged him to a quiet dinner at his own sister's for the Thursday. Miss Palafox was a middle-aged lady, living with an

orphan niece in Devonshire Place, and her house was Sir Charles' home whenever he was in town. She was a little younger than her brother, and as like him in person as could possibly be. How, with all her sweetness of disposition, attractiveness, and ample fortune, she had remained unmarried, was one of the unfathomable problems to the families to whom she was known. But she had spent the best years of her life after girlhood in the most devoted attention to her widowed mother, and after her death she had chosen to remain as she was. The niece who lived with her was the only child of Sir Charles' eldest brother.

We shall not linger over the very busy manner in which Sir Charles spent the time which intervened between his arrival in London on that Tuesday and the dinner on Thursday to which he had invited Mr. Stone. He had come to town to see his Bishop on this very business, and he returned to Essex that same night. On the Wednesday he had to attend a clerical meeting in the afternoon, but he found time in the morning to ride over to Ash Farm, where he had a long and confidential talk with Mr. Wold.

After dinner on the Thursday, when the ladies left the two gentlemen to themselves, Sir Charles produced a tolerably stout bundle from a little hand-bag. "Here, my dear Stone, are the letters on which Mr. Wold was advised to ask for compensation. I haven't looked at them, but they seem to be more than you recollected. You are not asked anything for them, and Mr. Wold desires me to withdraw in his name any charge that he has made against you. There, I hope, is an end of that matter."

Mr. Stone took the bundle in speechless astonishment. It contained, indeed, a great deal more than he recollected.

"But, Palafox! I do trust you haven't made any negotiations about them? I really can't allow——"

"No negotiations at all, my dear friend. I did not

pay a sixpence, or promise anything in the world." This was quite true. But he had begun by granting his tenant a favour which he had long desired, and then, quite incidentally had come to the subject of the letters.

"But Palafox, these are not my letters! There are three of mine—all I ever wrote. The rest I know nothing of."

"Eh, what? they are in your hand!"

"My hand is very well imitated, but they are not mine."

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## CHAPTER XVI.

### AN AMIABLE DETECTIVE.

THE two gentlemen sat for half an hour over the bundle of letters, and it soon became clear to Sir Charles as well as to Mr. Stone that the greater part of them were forgeries. There were one or two words here and there misspelt, in a manner which would have been inconceivable in letters of a man like Mr. Stone. There were foolish, insipid remarks, quite unworthy of him in his weakest moments. There were also some letters formed rather differently from the way in which he habitually formed them. The imitation was clever, but there was too much of it, and it had been done far too quickly to bear close scrutiny.

Mr. Stone was extremely interested in hunting out words that he would never have used, things he would never have said. Perhaps this keenness saved him from going off into a towering passion. Sir Charles was more careless about the whole matter, except for one reason, which he kept to himself. He begged Mr. Stone to leave the letters in his hands for a few days, and then proposed that they should join the ladies upstairs. "Beatrice will think we are either fighting over politics, or drinking too much of her best wine—which she never touches herself,

I fear. Besides, that little puss Annie has got some music for us."

Mr. Stone let his friend do as he pleased, but he was nearly boiling over with indignation. Not till they were at the drawing-room door did Sir Charles say to him, with somewhat more of peremptoriness than was natural to him: "Of course the whole matter cannot be mentioned to my sister."

It required all the charm of Beatrice Palafox's conversation to soothe the irritable victim of what he, of course, thought a perfectly unparalleled outrage. She succeeded however, all the better because she did not know what had passed. She was working away at some very unfashionable knitting, looking up brightly as she finished her sentences, and drawing him into taking an interest in the good works in which she was constantly though quietly engaged. Meanwhile, Sir Charles had got his niece to the piano, and she sang a few simple songs in a manner which her good uncle believed to be of the utmost perfection. This girl was quite as dear to him as any of his own. So the evening passed very pleasantly, and Mr. Stone went home wondering to himself at the happiness of which he had a partial taste.

Sir Charles sat musing in his own room late into the night, turning over and over again one or two of the letters of which he had so strangely become the master. He had not told Mr. Stone that he had already found a clue to the forgery of the supposed letters. In the anonymous letter of which he had taken notice when Mr. Stone had handed him his morning's bundle on the day of their journey, there had been a blunder in language which Mr. Stone had not noticed. This same blunder came again two or three times over in the forged letters, and Mr. Stone, curiously enough, had pointed it out triumphantly to his friend. Before going up to bed, Sir Charles had written a note for the night post to a certain address in London, and the musings which occupied him before he went to rest were

connected with the person to whom this note had been directed.

We must make a long story short in this part of our narration, otherwise there might have been much to say on the subject of Sir Charles' musings. After breakfast the next morning he remained sitting quietly in the study, a room which, in the house of his sister, was considered especially his own, until a card was sent into him by a young man of the name of Algernon Wold. A long interview succeeded, much to the annoyance of Beatrice and her niece, who had made their arrangements for a morning visit to a picture-gallery, in which they expected much pleasure from the intelligent criticism and enthusiasm of their relative. But it was getting on towards the early luncheon hour at Devonshire Place before the visitor in the study took his departure.

The facts were simply these. Mr. Stone, who had often done generous things to some of his people in a spasmodic way of his own, had been wounded in the matter of the letters to Julia by the hand of one to whom he had been kind. Kind altogether he had not been to Algernon, one of Julia's cousins, for though he had taken a fancy to the lad and helped him with money, he had practically taught him to disbelieve in any definite religion, and had helped him with some very un-Christian reading from his own library. Algernon was one of those lads who seem to have a more corrupt nature than the common run of men. He was clever, unscrupulous, infinitely selfish and mean, and altogether untruthful. His father had been a well-to-do tradesman in a large town near Market Bonville, but he had speculated and died early, leaving his widow with this one son by no means well provided for. The widow had come to live in a small house in Mr. Stone's parish, for the sake of being near Ash Farm, and the boy had been a *protégé* of Mr. Stone as well as of Sir Charles Palafox. They had paid for his schooling between them, and Sir Charles had got him a situation as a clerk in

London. His school had been changed more than once, and it was whispered that Master Algernon could not stay long anywhere. If his cleverness made up for his idleness, he was still always getting into scrapes of the most unpleasant kind. In truth, the name of Sir Charles Palafox had more than once saved him from expulsion.

This young gentleman had been violently in love with his cousin Julia, who knew him too well to return his affection, and who, moreover, was a little older than he, and thought her own good looks and fine figure worthy of a higher price in the matrimonial market than he was likely to be able to offer. It is curious that he was popular with young fellows of his own set, while few girls could abide him. He had been on a visit to his mother about the time when the Vicar had been supposed to be paying some attentions to Julia, and had heard her sisters laughing about it. He had no particular motive at the moment for venting any spite upon Mr. Stone, but it was thought rather a fine thing among the very silly and profligate set of young men among whom he lived to mystify people by pretended letters, and he had inherited from his father a very remarkable facility in the imitation of handwriting. He had received several letters in the course of his youth from the Vicar, and he now amused himself, and avenged himself, as he thought, on Julia's coldness towards him, by sending her a series of fictitious love-letters from Mr. Stone. The poor girl had really believed in the imposture, and the joke had turned out a cruel one, though it was hardly true that she had fretted herself to death when the letters ceased and the Vicar made no more sign. The letters all begged her on no account to make any answer, and so the deceit had remained undetected.

Algernon Wold could write in a great many different hands, and one of these had been used in the anonymous letter to the Vicar. Sir Charles Palafox had once before caught this worthy scribbler out, and on that occasion he had written in the same feigned hand as in the letter just

mentioned. When Sir Charles challenged him with the trick he had been playing on his cousin, and told him what the consequences might be, he at once confessed his guilt. He never made much defence on these occasions, the only remarkable feature in his demeanour was a kind of stolid indifference to shame. Sir Charles spoke to him as severely as so gentle a man could speak. He was never great in reprehension. His neighbours said of him, that when he had given up sitting as a magistrate there had been a general feeling of dismay among the criminal classes in that part of the county. His objurgations were rather remonstrances, coupled with a sort of half apology for venturing to make them. But he was as severe with Algernon Wold as he was with any one.

He threatened him with exposure to his employers, which would certainly lead to his discharge. If it had done so, it is highly probable that he would have felt it his duty to support him until he had found some other employment. He pointed out to him the danger to himself of indulging his propensity to forge. He was in a confidential position, and he might burn his fingers if he went on in this way. Forgery was sure to be detected in the long run. Algernon said nothing to this, for he seldom thought of the consequences of any folly which he committed until they came upon him. He received the reproaches made him on the score of his cruelty to Julia with the answer that he meant to have told her when it had gone on long enough. It was not easy to make any impression on Algernon Wold.

However, he left Devonshire Place that morning in a somewhat more serious mood than usual. He was undoubtedly in Sir Charles' power, and if Sir Charles chose to tell Mr. Stone and his uncle at Ash Farm of what he had done, he would certainly lose much that he did not wish to lose. So he had promised on his knees "never to do it again"—he had a theatrical turn about him from time to time, and was fluent of professions and promises—

and then Sir Charles had promised that he would endeavour to shield him from exposure.

It was not quite easy to find out how to shield him without leaving a false impression somewhere. It was not so difficult to persuade Mr. Stone that he could gain nothing by hunting down the imposture: it would only call attention more generally to the weak points of his case on the whole. This could hardly be put in plain terms to the Vicar. Sir Charles had to rest his case partly on the difficulty of tracing the forger, partly on the inexpediency of seeming to notice so lowering a charge. At last Sir Charles took on himself to let Mr. Wold, the father of Julia, know that he had detected that the greater part of the letters were forgeries, and their contents were such as could not have come from Mr. Stone. He had to keep Mr. Wold quiet by the assurance that any investigation would compromise Julia herself, who had certainly received and kept secret, if she had not cherished, letters which no perfectly high principled girl would have read without indignation.

If Mr. Stone's behaviour in all such matters had been altogether what it ought to have been, this affair of Julia Wold would have done him no harm, and might easily have made him an object of sympathy. But, unfortunately, his character was not entirely untouched. The anonymous letters did not cease, although no more came from Algernon Wold. He had not the courage, nor the conscience, not to read them, and, defiant as he was, they made him miserable. He fretted over them to himself, and Sir Charles could not get him to ignore them. "Live it down, my dear sir; live it down!" he used to say, but Mr. Stone's life and his views of life were not exactly such as to make that remedy easy for him. One or two of the accusations, substantiated by facts and evidence, were sent to the Bishop as well as to himself, and though the charges were not of the grossest character, he could not altogether deny them, and to have to say anything about them to



the Bishop was gall and wormwood to him. He had long ago got to regard the Anglican Bishops with contempt, and now one of these contemptible creatures was showing him singular indulgence and doing his best to shield him from the necessity of giving an account of his conduct. Altogether, the position became intolerable, and he began to ask himself whether it was worth while to him to hold to it any longer. He tendered his resignation, and thus the state of things had been produced which gave rise to the report in the French paper, and to the explanation from Sir Charles Palafox which Tessie had read with so much disappointment.

## *ST. PAUL STUDIED IN HIS EPISTLES.*

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### CHAPTER XI.

#### THE CHRISTIAN MINISTRY.

WE have followed St. Paul through the first member, so to speak, of the introductory part of this First Epistle to the Thessalonians, and we have traced therein what appears to be a kind of summary of the chief faults which may be found in the preachers of religion, from which, in perfect purity and joy of conscience, the Apostle declares himself to be free. In the last instance of the series of possible faults, namely, that of the seeking glory from men, he declares his conscience free, not only with respect to the Thessalonians, but all others. "I have sought this glory," he says, "neither from you nor from others." St. Paul ends the sentence on which we are commenting by adding that he might, if it had so seemed good to him, have assumed a tone of authority and have exacted a certain amount of deference, as well as of support, from his Thessalonian converts. "Whereas we might have been burdensome unto you, as the Apostles of Christ." He is about to throw in, for the purpose already explained, a reference to his own manual labours, undertaken with the object of supporting himself without any aid from those to whom he preached. But he is careful to do this in such a manner as would leave it beyond doubt that the Apostles had a right to the services which he himself would not exact. We shall see the wisdom of this when we come to speak of the First Epistle to the Corinthians.

But, he adds, I have made no use of this power which belongs to me as an Apostle of Christ. The reason was no other than my intense and tender affection for you. Nurses and parents do not think what it is their right to receive from the children whom they tend or whom they have begotten, and St. Paul compares himself, in the next sentences, both to a nurse and to a father. "We were in the midst of you, as if a nurse should cherish her own children—so being affectionately desirous of you," longing for you with a yearning love, "we would very gladly have imparted to you, not the Gospel of God alone, but also our own souls, because you were become most dear to us. For you remember, brethren," and here he most touchingly and most forcibly calls back to their minds that part of his manner of conduct which some of them had not imitated as faithfully as they ought—"our toil and travail, working night and day, that we might not be chargeable to any of you, we preached unto you the Gospel of God." These words contain an appeal against the idleness and selfishness with which some of these Thessalonians had been charged, which it would be difficult for any one to resist who had loving and generous hearts. The invalid stranger, exposed to so many dangers, even of life, obliged to flee already from one place to another, had come among them for no other purpose but that of preaching to them the salvation to be found in faith in Christ, and yet, when he might fairly have expected that they would vie with one another for the privilege of supplying to him the necessities of life, he had chosen to steal the hours of the night from the rest which he so sorely needed, in order that they might be spent in manual labour at his trade, that he might not be an expense to any one of them.

"Ye are witnesses, and so is God, how holily, and justly, and without blame we behaved ourselves to you that believe." His conduct was holy and pure in the sight of God, it was regulated by perfect justice and virtue towards all of them, and it was also such as to be carefully guarded

even against the appearance of blame. And this pure and bright line of conduct had not only been set forth to them by way of example, but it had been enforced by precept also: "Even as you know how in regard of every one of you we did so, as a father toward his own children, entreating you and encouraging you and testifying that ye should walk worthy of God, Who hath called you unto His own Kingdom and glory."

The method which we are following in these short chapters on St. Paul makes it natural to pause from time to time, as we come on some of his favourite and characteristic subjects of thought, to point out how the same topics are to be found turning up, as it were, here and there in his subsequent writings. It is very interesting to trace what may be called the growth of a subject, if not in the Apostle's mind, at least in his utterances, and the attempt to do this enables us both to understand particular passages better, and also to see how the texture of his mind reveals itself over and over again. It is with the writings of such a man as St. Paul as it is with the voice of a great singer or orator. There are tones and notes which are unmistakable to those who are really familiar with the singer or the orator, and they do not require to be told, when they hear them, who it is that is singing or speaking. It is so with the forms of thought and the methods of dealing with various subjects, as well as with the images and the expressions, which belong to great and rich minds. There ought never to be any doubt possible to those who really know them, that they are the authors of their own works, even though their names may not be given.

It has been said that this passage of St. Paul opens a subject of thought that was familiar to him. If we may venture to trace it in his mind, it may seem to have occupied him in the first instance for the most natural reason possible, that is, on account of the extreme care with which he watched over his own conscience, especially

with regard to the faithful discharge of the duties of his high vocation. When he was arraigned before the Council of the Jews, he began his defence by declaring that "I have conversed with all good conscience before God until this present day."\* Again, when he stood before Felix, he declared, "Herein do I endeavour to have always a conscience without offence towards God and man."† These utterances seem to reveal the inner life of a perfectly simple, sincere, guileless soul, and we cannot doubt that this was the fundamental character of St. Paul. Such a man would naturally be constantly thinking over his duties, considering his dangers, applying his experience. But, besides this, St. Paul as an Apostle had an immense gift of discernment and prudence, and he applied all the resources which this gift gave him to his own guidance in that highest of arts, the art of dealing with souls. Not only had he to study the characteristics of the various communities to whom he had to address himself in the course of his Apostolical journeys, but he had to be ever on his guard against the thousand dangers and snares by which he was surrounded, dangers created and snares laid by the enemies of various classes under whose eyes his work had to be carried on, and whose animosity was inflamed and guided by all the craft and malice of Hell. Thus it became a familiar thought with him that he, and indeed all Christian ministers, are constantly engaged in warfare, not with men only, but with the fallen Angels. In his Epistle to the Ephesians he draws this out in the famous passage in the last chapter‡ which begins, "We wrestle not against flesh and blood, but against principalities and powers," and the rest.

The human enemies against whose opposition his warfare had to be waged were also very well studied by St. Paul. He quite understood how, among the heathen, the ministers of the temples would inevitably and naturally become his enemies; but we do not find traces in his

\* Acts xxiii. 1.

† Acts xxiv. 16.

‡ Ephes. vi. 12.

writings of more than occasional allusions to this feature in the battle which he had to fight. There are far more numerous references to the hostility of the Jewish teachers, and it is very probable, as has been said, that in this early passage of the kind of which we are speaking, he is thinking and writing of them. But he knew human nature too well not to be aware that there would be some, even in the Christian camp, whose opposition or rivalry might be difficulties to him, more formidable as well as more painful than those which came altogether from outside. The intense Jewish feeling which led the unbelievers in his own nation to persecute him so savagely, was shared, in a modified form and degree, by considerable numbers of simple but narrow-minded men within the Church herself. The Apostles acted towards this class of believers with consummate prudence and tenderness, but it was impossible for the Apostles to be everywhere, and the very slight change as to externals which ensued when a Jewish family became Christian, the loving reverence which such Christians still paid to the Law of Moses and to the Temple, and a hundred other such circumstances, all tended to preserve so much of the old feeling of exclusiveness in these converts, as to make them willing listeners to teachers who exaggerated the importance of the older dispensation and its institutions, to the disparagement of the new and to the limitation of Christian liberty. It was therefore to be expected that St. Paul himself, who was identified in the eyes of the Church at large with the practical application of the largest rule of liberty as regards the Gentiles, should have been particularly obnoxious both to the Jews outside the Church and to whatever there was of a Judaizing party within her.

All these elements outside him combined in St. Paul's mind in the formation of his ideas concerning the Christian ministry and the method in which its functions were to be discharged. The passage which has given occasion to these remarks may be considered as giving his thoughts

concerning the moral dangers by which the preacher might be beset. There is another passage at the close of this same Epistle,\* in which he commends the ministers of the Thessalonian Church to their flock, and gives them also some summary instructions. He goes more fully into the position of the Christian ministry in the First Epistle to the Corinthians, an Epistle which was in great part occasioned by the rivalries among the adherents of particular teachers in that Church, which had led many of the converts to some disloyalty to the Apostle himself. He there lays down, among other things, the right view to be taken of himself and others "as the ministers of Christ, and the dispensers of the mysteries of God," who are not to hold themselves responsible to their flocks, but to God, and he soon is led into a wonderful and almost passionate description of the treatment of the Apostles by the world, the passage which begins, "I think that God hath set forth as the Apostles the last, as it were, men appointed to death; for we are made a spectacle to the world and to angels and to men." And this passage, which is to be found in the fourth chapter, should be compared with another in the Second Epistle, in which, after speaking of the treasure of God confided to them "in earthen vessels, that the excellency may be of the power of God, and not of us,"† he goes on to speak at length and most touchingly of the sufferings to which the Apostles were exposed. Indeed, the whole of this part of the Second Epistle to the Corinthians belongs to this subject, and is addressed far more directly, like parts of several other of the Epistles, to the sacred ministers, than to the generality of the flock to whom they ministered. This will be quite plain to any careful student of such passages. We may add one more from this same part of the Second Epistle—that in a following chapter which begins, "Giving no offence to any man, that our ministry be not blamed, but in all things let us exhibit ourselves as the ministers of

\* Eph. v. 12—23.

† 2 Cor. iv. 7.

God."\* The passages here enumerated are among the most beautiful, and at the same time the most characteristic, of all that can be found in the Epistles of St. Paul, and they might be studied over and over again with immense profit and instruction by all who are either already raised to the priesthood or who are aspiring thereto. To these might be added the personal exhortations and instructions which are to be found in the Epistles to St. Timothy and to St. Titus, and the passage in the First Epistle of St. Peter, at the beginning of the fifth chapter, "The ancients that are among you I beseech," and the rest.

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## CHAPTER XII.

### THE PERVERSITY OF THE JEWS.

WE must now return from our digression to the text of the Epistle to the Thessalonians on which we are occupied. This passage ends that part of the introduction in which the Apostle speaks of himself, of the manner in which he had preached, and of the blessing with which God had favoured his faithfulness. He next turns to the other head of thanksgiving of which he had spoken at their outset, namely, the manner in which, by the grace of God, his preaching had been received by the Thessalonians to whom it was addressed. "For this cause we also thank God without ceasing, that when ye received from us the word of the hearing of God, ye received it not as the word of men, but as it is indeed the word of God"—which is not a simple word, for such a word has no power to move the heart or to convey grace, but "which worketh also in you that believe." They listened to St. Paul as to a messenger sent from God, they received his preaching as the word of God, and in reward for that readiness of theirs in its reception, it became, like the good seed

\* 2 Cor. vi. 3—10.



mentioned in the Gospel which fell into good ground, fruitful and multiplied. The proof of this lies in the fact that the Thessalonians had been persecuted, and had borne their persecution in a Christian manner. "For you, brethren, are become followers of the Churches of God which are in Judæa in Christ Jesus, for you also have suffered the same things at the hands of your own countrymen, as they too did at the hands of the Jews."

It is clear that the thought of the Jews was uppermost in St. Paul's mind. It might have been so in any case, for his love for them was unbounded, and we see from the Epistle to the Romans how their obstinacy in rejecting our Lord was the great burthen and misery of his life, if we may use the word misery of the heart of an Apostle. But in the course of his labours in Macedonia he had had too good reason to remember their hostility. They had stirred up the people against him, they had followed him from place to place, and made it necessary for him to leave unfinished the great work which he had begun. He might have said that the Thessalonians had been persecuted by their fellow-countrymen as he had been persecuted by his. But the parallel which the treatment of the Thessalonian Christians most naturally suggested, was rather that of the communities of Christians elsewhere, than of the Apostle himself, and this seems to account for the sentences which follow, in which the unrelenting hostility of which he was himself the object is not left out.

"You also suffered the same things of your own countrymen as the Churches of God which are in Judæa suffered of the Jews, who killed both the Lord Jesus and the prophets, and have driven us out." The Jews in Judæa killed our Lord, and the prophets or preachers of His Gospel, and forced St. Paul into a virtual exile from his own land. It is no wonder therefore that they should go on persecuting as ever in Macedonia. "They please not God, and are adversaries to all men, hindering us from speaking to the Gentiles that they may be saved, in order

to fill up their sin always. For the wrath of God is come upon them to the very end."

This passage is one of a class of which we shall find numerous instances in the Epistles of St. Paul, in which the Apostle, if one may say so, lets himself loose for a moment on some subject which was habitually in his mind. We have noticed the same kind of outpouring of his familiar thoughts in the passages mentioned in the last chapter, in which he seems to run rapidly over the chief faults by which the ministry of religious teachers might be infected, although there was no altogether peremptory occasion for his doing this. So here we do not see, either in the immediate context or in what we know of the contemporary history, any special cause for these stern words concerning the Jews. As the vocation of the Gentiles was the great prominent feature of the history of the Church in the Apostolic age, so the obduracy and rejection of the Jews was the companion picture, though of very different aspect from the former. St. Paul and the other Apostles must have watched it with intense pain—probably no one of them all with more intense pain than he. The statements which he here makes concerning them, one after the other, remind us of the manner in which men, who are deeply interested in the welfare of a person who is lying in danger on a sick bed, enumerate the threatening symptoms which mark the progress of disease and the advance of death. One after another the remains of hope pass away. They have killed the Lord Jesus! and as He spoke of Jerusalem as of her that slayeth the prophets, and predicted how her children would treat those whom He would Himself send after His own departure, so it has been. They have also killed the prophets of the Gospel, they have driven into exile the Apostles whom they could not kill. But even that does not satisfy them. So great is their perversity, that they can best be described as displeasing God and yet opposing all men. Their opposition to the Gospel does not cease with their reject-

ing it for themselves. They will not allow others to receive it, and so they pursue us with their enmity and contradiction wherever we go, that we may not open to the Gentiles the doors of salvation. This certainly is to fight against the will and the designs of God, and to be the enemies of the welfare of all men, and this cannot but increase their guilt. We remember how our Lord said to His enemies, "Fill ye up the measure of your fathers." The same idea is in the mind of St. Paul in this passage, wherein, indeed, he seems to refer to the words of our Lord in more than one place. It is sin upon sin, one act of rebellion against God's Providence after another. Their national sins are mounting up ever higher and higher, and the wrath of God is come upon them unto the very end, because their blindness and obstinacy have now become judicial inflictions, leading them on to fresh sins which will involve their destruction.

Thus in a few words does St. Paul sketch the condition of his nation during the interval which passed between its great crime in the murder of our Lord, and the temporal punishment of that crime in the destruction of their city. One of the most striking expressions in the whole passage, is perhaps that in which he speaks of the Jews as displeasing God and adversaries to all men. He seems to say, they have set Heaven and earth alike against them by what they do. Most sinners win this world, if they lose the next, they make peace and truce with men though they offend God. Again, it often happens that the servants of God are in opposition to the whole world: but then they have God on their side. There is a peculiar perversity in such cases as that of the Jews, the fullest resemblance to whom is to be found, perhaps, in the obstinate manner in which certain heretics maintain a position which involves resistance to God's ordinances in the Church, while at the same time they do not win the applause or friendship of the world by their perversity. There are such heretical communities at present, even in the west of Europe, who

have broken off from the Church, as in the Jansenist times, and keep up their isolation in defiance of the whole world. Religious zeal directed to a wrong end by a false theology is one of the saddest spectacles in the world, and it leads people to the most mischievous and irreclaimable errors in conduct. Nothing has a greater tendency to harden men in pride which nothing can bend or break.

The other most remarkable statement in this passage of St. Paul is that in which he speaks of the Jews as filling up the measure of their iniquities by their opposition to the evangelization of the Gentiles. There was immense perversity in this, because it was a deliberate attempt to defeat the whole Providence of God in respect of the heathen nations among whom so many Jewish colonies had been scattered during the long years of the Macedonian and Roman supremacies. The purpose of Providence had been to raise the heathen nations by the contact of the Jews. In many respects, the Jews "of the Dispersion" had avoided the faults into which their brethren in the Holy Land had fallen, and their example, as well as the knowledge of their religion which their presence diffused, had not only raised the standard of morality in many countries or cities, but had prepared what was then the civilized world for the reception of the Gospel. This had been an integral part of the Divine plan for the redemption of the world, a part in which the Jewish communities and their influence outside the Holy Land were meant to lead those who had been "strangers to the commonwealth of Israel," up to the knowledge of the true God, in order that they might so be prepared to receive His Son, when sent to accomplish the work of redemption, and to listen to the preaching of the Apostles. This plan could hardly be thwarted in a more mischievous manner than by a strong and open opposition to the new teaching of the Gospel on the part of those who had been appointed to lead the Gentiles to the door of the Church. Yet this was exactly the snare into which their national pride and exclusiveness

led the Jews in the days of St. Paul. Their action may be compared in some respects to that of the teachers in Protestant or half Protestant communities outside the Church, who have picked up for themselves this or that Catholic doctrine or practice, and introduce it among their own people, and who then use all their influence to prevent others from following out the natural tendency of all such teaching, which is towards submission to the Catholic Church. It is by no means unusual to find among such men a bitterness of opposition and a virulence of language about the Catholic Church which is like nothing so much as the obstinate perversity of the Jews in the Apostolical age.

## *A TERTIARY OF ST. FRANCIS.*

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### CHAPTER VI.

#### THE CRIMSON CROSS.

NO sooner was the servant of God clothed in the habit of St. Francis, than she forgot all that lay behind her, and stretched forth after the most exalted perfection of the love of the Cross. So far from satisfaction with herself, she looked upon her former life only as a going astray, a striving against grace, and resolved to atone for it by severe penance, and to labour to the utmost to better it. Her written resolutions relate almost entirely to purity of soul by rooting out the smallest evil inclination, to an entire resignation to the will of God, the flight of tepidity, peace of mind, love of enemies and of the cross, obedience to superiors and confessors, and especially to interior recollection. From the first day of her entrance all these virtues, and above all those of humility, obedience, and unalterable peace under hard suffering, shone forth in her from the rich store within in such an exalted degree, that she drew upon her the eyes of every one with whom she came in contact, whether favourably or the contrary.

But nothing can give a clearer proof of the height of virtue to which Crescentia had already attained than the amount of sufferings which God, even in the commencement of her conventual life, measured out to her. This exceeded by far what was ordinary, and she had without any aid to carry her heavy cross, abandoned and alone, for more than four years. The spirit in which she met these

sufferings is shown by the following words, which, belonging to this period, remain in her handwriting.

"In order that I may hear and understand what the Holy Spirit says within me, I will strive after inward peace, and if my passions and troubles try to speak, directly I hear, I will say to them, 'Peace be still,' and with Samuel, 'Speak Thou, O Lord, for Thy servant heareth.'" Under the title of "Love of the Cross," she writes: "O my most sweet Father, if Thou, through Thy boundless goodness, wilt give me a little cross, I will out of pure love rejoice in Thee that Thou thinkest of me, Thy most unworthy child."

Yes, her Heavenly Father thought of her, and threw His servant into a furnace of painful trial, hard, indeed, crying injustice and persecution from man, and horrible, scarcely credible attacks from the devil, the means in His hand to purify her yet more from the dross of human imperfections. "I affirm," says an early spiritual Franciscan writer,\* "that God, sooner than leave a soul whom He has chosen with so especial a love, would rather permit that a hundred thousand others should on account of it suffer some detriment. He would even rather temporarily blind the interior sight of a thousand saints, that in their unconsciousness they might all with their severe, though false judgments, prove and purify this vessel of election."

Let every one then be warned to use circumspection in their judgment of others, especially of holy persons, but let them likewise show indulgence to such as, for want of this circumspection, have treated holy souls unjustly, and among the latter must be included the persecutors of our novice. All saw their injustice at a later time; scales fell as it were from their eyes, so that they pronounced their blindness to have been incomprehensible, and publicly made amends for it.

But the loving hand which had prepared these sufferings for the young religious prepared her also beforehand

\* Henricus Harphius, *Theologia Mystica*, l. ii. c. ii.

to receive them. She saw our Lord, with a heavy Cross on His shoulder, come out of the cell of the Superioress, Mother Theresa Schmid, and understood at the same moment that this cross was to be her portion, and that her Superior was to be the instrument through whom God would send it to her. And so it came to pass, the character of the Superioress making the cross far heavier than might have been supposed. She was rather more than thirty years of age at this time, the daughter of one of the physicians to the Elector in Munich, and had occupied her office since 1698, but it appears that her exterior gifts and connections rather than her virtues had secured her election. It was soon found that she was quite unfit for her post, and the consequent evils finally became so great that the Superiors of the Order saw themselves obliged, in 1707, to proceed to her formal removal. This deposition from office is the only one in the history of the convent during the centuries since its foundation, and her name is therefore wanting in the ancient register in the archives.

The proximate cause of Mother Theresa's harshness towards Crescentia lay in the fact that she had been constrained by circumstances, contrary to her earlier decision, to receive her into the convent without a dower. On this account her reception appeared to the Superior as an injury to the community, and thence her dislike, which vented itself in the acrid words with which she urged upon the poor young girl the wrong which had been committed by her entrance. Her blindness soon grew to such a height that she thought herself justified in embittering the life of the young novice, in order that she might of her own accord leave the convent, and she may even have deceived herself into the belief that was thus rendering good service to God and the community. To this may be added that Crescentia's ways far surpassed the somewhat limited ideas of the spiritual life which were the standard among her persecutors, and gave rise to misconception and false judgments in those whose sight was already



distorted through ill-will, and even by envy and jealousy also. These misconceptions were increased by the harassing machinations of the devil, who soon began to assail the servant of God, causing mischief and disturbances in the house, under such circumstances, that sometimes she was accused of awkwardness, sometimes of perversity, sometimes it was said she was possessed, and this latter was given as a reason why she ought to be constrained to leave the monastery.

It could not fail, therefore, that the Superior should have some among the nuns on her side, who aided in the persecution, and among them were especially an old Sister Antonia and four or five others. Crescentia's most innocent actions were perverted and construed as evil, and her virtues distorted. Her cheerfulness and complaisance were to these blinded eyes but hypocrisy and an overweening desire to please ; her patient silence under unjust charges, stiff-neckedness or want of feeling ; her piety, pharisaism. She could never do anything right, and received from the Superior nothing but dark looks and hard words. Reproaches, untrue complaints, and severe penances were her daily portion. She was accused to the confessor, and to the Provincial himself, for transgressions from which she was quite free, as that she, the most silent of the whole convent, who never once spoke a word if not questioned, did not observe the prescribed silence.

Besides these mental distresses, the hardest and meanest work was heaped upon her, without any regard to her little bodily strength ; and in such a measure that with every exertion on her part she could scarcely get through it. She was rarely allowed at the common table, but had to be satisfied with the poor remains of the provisions, frequently with half-mouldy black bread, the remnants of flat beer mixed together, or only water. Even this bad food she often had in such small quantities, that in the midst of her hard work she frequently suffered from hunger. Her Novice Mistress wept with compassion,

and helped her so far that she sometimes would privately give her a piece of bread.

But these were not her severest trials. The blinded Superior went so far as to command the obedient child extravagant and laughable things, which to her sensitive modesty must have been very painful. The novice was obliged, ridiculously dressed, to perform even before externs all sorts of tricks and fooleries, and in doing so she magnanimously conquered every resistance of nature. Immediately afterwards she was punished with severe reproof and penance, before the whole community, for that which she had only done upon command. On her knees she humbly told her offence, and added not another word, except thanks for the motherly correction. Such unworthy treatment was repeated several times, and the heroic novice neither wavered nor delayed for a moment to expose herself, with a cheerful countenance, to the laughter of strangers and to the hard penance which followed. This course of action was too severe for the rest of the nuns, and they counselled their ill-used Sister on no account to allow herself to be forced to the performance of such buffoonery, as obedience did not oblige her to undertake it. She replied quite joyfully, "Ah, my dear Sisters, holy obedience is enough for me. Contempt, shame, and scorn are all the same to me, if only I can be obedient. I find God in this, and in God all else, what then should I still wish or desire if I have God?"

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## CHAPTER VII.

### THE DAY OF PROFESSION.

KEENLY as Crescentia must have felt the treatment she was experiencing, with all the recollection of a kind and loving home still fresh in her mind, she did not shrink for a moment, or fall into dejection or perplexity. She was already far advanced in the life of faith, and the love

of Christ and the desire to share in His sufferings and ignominy burned too strongly within. Numerous witnesses testify that not a word of complaint nor vindication, not an act of resistance escaped her, her very countenance never lost its gentle expression of inward serenity. If others lamented over her hard usage, she excused every one, as if they acted from good intention and were too forbearing. She thanked those who gave her her wretched food as if for an undeserved alms, and prayed day and night for her who was the chief instrument in her suffering.

But her fidelity was still further to be tried. The opportunity was not lost to the enemy of souls of striving to mar the sacrifice thus heroically offered to God. Crescentia's tender love to her father, and her present ignominious position at the convent, were the two baits with which he concealed the snare. She replied to these inward whisperings with words of faith familiar to her. "Who is like God? I am ready and desire to suffer still worse." But the old serpent was not daunted, and he was permitted to harass her with phantoms and illusions. Twice he appeared to her in the form of her younger sister Regina, and urged her with words which went to her heart. Her parents passed their days in tears in the deserted home, they could not get on without her help, and commanded her to return. It was her duty as their child to succour them, and her father was waiting for her at the convent gate. On one occasion the pretended sister showed her the keys of the gate, at another the secular dress she had brought for her. In her distress Crescentia still had strength to raise her heart to God, and making the Sign of the Cross, she invoked the holy names of Jesus and Mary. Light came to her soul as she did so, and as she added, "I did not enter the convent on your account, neither for you will I leave it," the phantom disappeared.

Nor were these the only occasions on which the devil was allowed visibly to endeavour to destroy the peace of

the young girl, and draw her back into the world. To add to her perplexities, she was left quite alone to struggle with temptation, for the confessors of the convent, influenced by the complaints of the Superior, had become, if not prejudiced against her, at least very doubtful in their judgments, and thought she ought still further to be proved with trials and humiliations. Thus the days of her novitiate passed on. Meanwhile Crescentia remained to most of the community a riddle, to many of them a stumbling-block. To the very few and more enlightened only of the nuns she had become, unknown to herself, an object of respect and admiration.

It may appear strange that with so much misunderstanding and prejudice amongst them, no hindrance was put in the way of Crescentia's profession, the year of probation being ended. But the one Eye and Hand, which never tires nor fails, had watched over and directed all that concerned her in spite of the ignominies and spiritual distresses which darkened her path. There were three worthy nuns of great virtue who would not allow themselves to be prepossessed against the poor novice, notwithstanding all the talk, and these three, one of whom was Mother Johanna, afterwards Superior, exerted their influence successfully in her favour. The probable displeasure also of the good burgomaster doubtless had its weight. Crescentia herself looked forward with burning desire to the day when she should finally consecrate herself to God, and prepared for it with extreme care.

On the feast of St. Marina, V.M., 1704, every eye of a numerous assembly was fixed upon the poor weaver's daughter as she approached the altar to make her vows, and later to receive the Holy Communion. At the sight, a thrill of emotion flashed through each, and warm tears started forth uncalled for. The young girl appeared ravished above the world of sense, and no more to belong to earth. Surely the inhabitants of Heaven were flocking around her, and filling the atmosphere with fragrance to

make jubilee for one so meet to be their companion. Nor was the King of Angels Himself unmindful of the much-tried fidelity of His servant. He was preparing for her what was the pledge of the highest graces of the spiritual life—graces which are only to be reached by a thorny and a tearful path, but which bring forth finally “peace which passeth understanding,” when the soul can say in truth, “I live, yet not I but Christ lives in me.”

It was true, Crescentia had been in a rapture before taking her vows. It was to her as if she were no more upon earth among men. Christ, her Divine Bridegroom, appeared to her with His holy Mother, at her side stood her guardian angel, who led her to a spot where the Divine betrothal was to be made. There the Saviour bent graciously towards her, placed a sparkling ring on her finger, and said, “Now I have taken thee for My bride; go, suffer and fight; I will at all times assist thee with My grace, and My Mother will take thee into her Motherly care.” Immediately afterwards she made the three holy vows of religion into the hands of the representative of Christ, the Father Provincial, and received, according to the custom of that convent, the name of the holy virgin and martyr which had been chosen for her when she first entered the convent.

## *A SCOTTISH JESUIT.*

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### CHAPTER XII.

#### ELPHINSTON'S LIFE IN THE SEMINARY.

THE change of life which young Elphinston experienced upon resuming his studies in the Seminary of the Society of Jesus at Rome was sharp and sudden. Not only in Scotland but even in France he had enjoyed a considerable amount of freedom ; he had, to a certain degree, consulted his convenience in the distribution of his own time and the pursuit of his own inclinations. His voyage from Scotland to France and his long journey from Paris to Rome had taught him habits of independence of thought and action, which it was far from easy in most cases to change in a moment. All this was now at an end. The life upon which he had now entered introduced him into a new world. Not only had he to learn new habits, new modes of thought, and new modes of action, but—harder still—he had to forget the past. Yet he adapted himself to the requirements of his position with an ease and a completeness of purpose which surprised his Superiors and edified his fellow-students; and all saw in the change a marked illustration of how Divine grace works in the hearts of men of good will. He settled himself down almost without an effort to the discipline of the house, and observed with wonderful docility all the rules and regulations of his Superiors.

He now resumed the study of his philosophy ; for he had no difficulty in finding that his previous acquaintance

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with it was shallow and inaccurate. Philosophy in Rome was a different thing from philosophy in St. Andrew's. He began it from its first principles and studied it systematically and with earnest diligence. His steady application and the quickness of his intellect marked him out almost from the outset as one from whom much might be expected, and as time passed this anticipation was realized. He distinguished himself more especially in the disputations in which he was now required to take a part, where the foremost rank was awarded him by the united judgment of both masters and scholars. As to his conduct, it was equally satisfactory. From the day on which he first crossed the threshold of the Seminary he won the esteem and regard of everyone. There was no boyishness in him, no levity of conduct. A gravity superior to his years marked his every action; it was tempered, however, by a pleasant sprightliness which made him a favourite as well with his superiors as his equals.

Were we to speak upon his piety and devotion as they deserve, we would be led beyond the limits which we must prescribe to ourselves; yet there are subjects upon which we cannot be entirely silent. Immediately upon his arrival in the novitiate he made a general confession of the whole of his former life in the world, in order that thereby he might lay a good foundation for that spiritual life upon which he had now entered. The fruit which it produced appeared at a later period. In his copy of the Office of our Blessed Lady which he used in reciting her Hours, under the 18th of April, occurs this memorandum: "On this day, in the year 1583, I was born again at Rome in my general confession." The reader will remember that his birthday occurred during this same month of April. This general confession was preceded by a long and careful preparation. He spent several days in lengthened meditations, in which he reviewed his past life, sought to understand himself, and in the bitterness of his heart remembered the sins of his former years. At this

time his relative, William Chisholm, came to pay him one of his accustomed visits, from whose information the following incident, which then occurred, has been obtained. Finding Elphinston somewhat sadder than usual, he asked him what had happened. Elphinston answered that during the previous night his mother had appeared to him in great sorrow (she had died in heresy a long time before) and, after contrasting the sadness of her own condition with the happiness of his, had asked him to pray to God for his father and brothers.

About the same time also he was anxious to enter the Sodality of our Blessed Lady, for whom he always had a special veneration, calling her his Mother and himself her son. It was his custom frequently during the day to offer her his heart, his thoughts, and his studies. He enquired of his Spiritual Father how best he might increase his love for her. He earnestly followed all the exercises of the Sodality, even in the time of his illness (for he regarded them as a school for every virtue), and during his sickness he lamented that by reason of it he was prevented from reaping the consolation and the fruit which he might otherwise have derived from these exercises.

It happened on one occasion that, after he had been for some time confined to his bed and had somewhat recovered his health, he noticed that his companions were about to set out from home in order to visit the hospitals. At first the prefect would not give him permission to accompany the others, but at length he was won over to grant his request, upon the understanding, however, that he was to look on only and do nothing. But when they reached the hospital Elphinston could not restrain himself, but rendered to each patient whatever help he most needed; and this gave him a joy till then unknown, as he told one of the Fathers.

After his death was found a paper which illustrated the habitual goodness of his disposition. He had drawn it up about the beginning of Lent as a kind of guide to the con-



fession which he was presently about to make. At this time, although he was in weak health, yet his mind was full of plans and resolutions for the future. But many of these could not be carried out without the consent of his confessor, for so obedience required. He was especially careful to study the virtue of humility, not only in regard to his ordinary actions, but also to the virtues in which he excelled. He took care never to mention the nobility of his family; he never spoke of himself except when necessity required it; and then it was done briefly and with modesty. Although he had wonderful capacity in study, yet he never boasted of it, not even in joke, nor did he even make a remark which might seem derogatory to others. It is unnecessary to speak of the purity of his mind and body; respecting which virtue he had made a vow even before he left Scotland, and this he regarded as one of the first rays of divine light which had been vouchsafed to him. He mentioned this fact shortly before his death.

Elphinston was most respectful to the Fathers of the Society. Once when he was ill at Rome, one of his friends urged him to leave the Seminary as the life there was not suited to his health; in reply to which he said plainly that in this question as well as in all others he would follow the advice of the Fathers, from whom he had received all that he had in Rome. He was frequently urged by letters from his own friends to take the same step; and they remarked that it was unfitting that one of his rank should be dependent on the bounty of others. or, as they expressed it, should be the Pope's beggar. These taunts did not much disturb the quiet of one who was prepared to suffer greater things for Christ; yet there were times when he could not but feel anxious for his future in the event of the Pope's death. His relations had frankly told him that from them nothing whatever was to be expected so long as he remained where he then was; they added, however, that if

he would return to Paris he might then count upon having a decent sum allowed him for his support. Yet in all these doubts he would decide nothing for himself, leaving everything to the judgment of the Fathers. It was their opinion that he should improve the present opportunity, keep steadily at his studies, and leave the issue in the hands of God, who would never desert him.

So attentive was Elphinston to the laws of the Seminary, that he carefully copied them with his own hand. He observed them most accurately, even in matters where such precision might seem to be scarcely necessary. He thus won a great influence over his companions, the conduct of some of whom was much improved by his example; and they patiently submitted to accept not only advice but censure. He was gentle in his intercourse with all, especially so with the members of his own Sodality, whom he addressed and treated as brothers, of which they still often speak after his death.

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## CHAPTER XIII.

### EXTRACTS FROM ELPHINSTON'S MEMORANDA.

IT is scarce necessary to enlarge upon his earnestness and fervour in spiritual things. It is customary with some who reside in the Seminary to devote a quarter of an hour to prayer; but he, from the day he entered, never gave less than half an hour, as long as his bodily health permitted, and twice in the week an entire hour. So promptly did he rise from bed, that he often was astir before the prefect of the dormitory.

In the act of prayer and meditation how particularly careful he was is known only to God, but upon this point we may glean some information from two scraps of paper, which were found in his desk after death. In the first, which was written in Latin, he seems to have meant to mark out the system which he used in preparing his

meditation. It was as follows. Having decided what the subject should be, he sketched it out roughly in his mind in the evening, and took care to keep it before him, guarding against giving way to any thought which might weaken the distinctness of the impression thus created. If it happened that he lay awake during the night, he returned to the subject of his previous thoughts. As soon as he arose in the morning he did the same, and placed himself in the presence of God and all His saints, from Whom he asked for power to pray well.

The other paper was more hurriedly written and in Scotch, and was to the following effect. "Although it is fitting that a spiritual man, as far as the weakness of his human nature will admit, should be able always to hold himself in control, yet he should daily employ his mind in such exercises as will place him in the presence of God, and unite God closely with himself. In prayer we should not be too anxious to enjoy Divine consolation and sweetness, but every one ought to strive to have all his senses in control; and with his whole body in proper frame he ought to throw himself before God His Saviour and confess all his sins, and having done so, let him plunge himself in the boundless ocean of the Divine mercy, praying that the abyss of his sins may be swallowed up in the abyss of God's goodness. Let him mourn that he has offended the Divine Majesty; let him pray that by the merits of the Saviour and His Most Blessed Mother, he may be washed in the Blood of Christ and so come forth pure and spotless. Thus he may obtain the same footing in the grace of God as if he had never sinned, nor is there any reason why he should be doubtful as to the forgiveness of his sins."

This careful attention to prayer still further appears by a paper which he drew up as a guide to his daily devotions, and which his biographer gives in its integrity, as affording an insight into the spiritual condition of this remarkable youth. And I here repeat it with only a very few trifling

omissions, feeling assured that it will help and encourage many in our day to follow the example set before them three centuries ago.

“When I hear the bell in the morning, forthwith I will arm myself with the sign of the Cross and will rise from bed, and as I am dressing I will offer up to God the following short prayer. ‘Almighty and Everlasting God, King of kings and Lord of lords, Who hast preserved me this night, unworthy as I am, and guarded me from the snares of the flesh and the devil, I ask Thee to grant me Thy protection this day and all the days of my life; so that, by Thy aid, all my thoughts, words, and works, may tend to the glory and honour of Thy Name. Through Christ,’ &c. Having ended this prayer, I will spend in some devout meditation whatever time may be required for the remainder of my dressing. Next, kneeling at the side of my bed, I will repeat this prayer: ‘O Most Blessed Virgin, thou who wast chosen, from thy love of purity and innocence before all other women, and found to be most worthy to become the dwelling-place of our Lord Jesus Christ, do thou this day protect and defend me, thy servant, William, who recommend and commit myself to thy protection; and as I have placed in Thee the hope of my salvation, do thou, by the cooperation of thy help, enable me effectually to resist all temptations so as at the last to be made worthy to partake of life everlasting. Hear me, O most loving Mother, me thy child, humbly imploring thy help, and obtain for me from our Lord Jesus Christ that I may be fulfilled with all virtue, Who, with God the Father,’ &c. Then I will say the *Salve Regina* or the *Alma Redemptoris*, as at the end of Nones. Having done this, if time permits, after I have arranged my bed, I comb my hair and wash my hands and face, and while I do so I will ask of God that as I cleanse my body from outward impurities, so I may cleanse my soul from sin by His Divine grace through true penance and contrition.

“Then, along with the others, I will be prompt to sprinkle myself with holy water, and on my knees I will first recommend myself to God ; next I will ask from Him the welfare of the Holy Father ; and in the third place I will pray for the peace and protection of the Catholic Church from all the attacks of heretics and infidels. I will then ask God for the conversion of heretics, especially of those among my countrymen ; and here I will not forget the Queen of Scotland, the young King her son, and my own relations. Then I will recommend to God by name the Bishop of Angers, Father Tyrie, and Father Hay, my confessor, &c., and the prefect of the dormitory. During this time I shall be upon the watch lest Satan put some wandering thoughts into my mind.

“When I have finished my prayers I will hear Mass with becoming reverence, reading in the meantime the Hours of the Blessed Virgin, that is to say, Matins and Lauds, using that prayer to her which is at fol. 287,\* or some other concerning true penance ; and this I will continue to do until the end of Mass. When it is finished, if I want to take breakfast I must be careful not to be a cause of offence or scandal to any one ; I will take what is proper, and after the blessing I will eat it. If I do not require breakfast, I will spend that time either in prayer and meditation, or at the least I will betake myself to my own quarters, where, with all attention and quiet, I will read something that is pleasing and fitting. When the time for study comes I will interrupt no one at an unbecoming hour in the morning. Should necessity require it, I will do what is to be done so quietly as not to be a disturbance to others, having first obtained leave from the Father. When the bell warns me that it is time to go to the schools, having taken with me from my desk such articles as may there be needed, I will then close it. On the way I will not speak to any person. If I am saluted

\* Namely, the prayer which was to be found at that page in the edition which he used.

I shall be careful to return the salutation, and I will not fail to salute a Father as I pass him. In going to the schools I will repeat the Rosary; but should it happen that I cannot do this conveniently, I will remember to repeat the psalm, *Domine, ne in furore,—Beati quorum,—Miserere mei, Deus,—De profundis.* But there is one thing about which I must be especially careful, and that is, to keep my eyes from wandering hither and thither, so as to avoid seeing such objects as would draw away my mind from pious thoughts and open a road for the temptations of the flesh, or of the world, or of the devil. And the same thing is to be attended to as I am returning.

“Having arrived at the schools I will reverently uncover my head, and go to my own place, where with all possible attention I will try to grasp all that is said by the teacher, writing down what is dictated; taking especial care not to be an annoyance to my companions by misplaced observations; and not forgetful of the rules of modesty, I will keep myself quiet among my neighbours. After the lecture, I will take my part in the repetitions along with the others, avoiding quarrels, which most frequently arise from verbal disputes, and contenting myself with such solutions as appear to explain the point under consideration, carefully shunning the vice of ostentation before all else.

“I shall attentively take my place at public disputations. If questions about physics or metaphysics—which I do not in the least understand—be discussed, and which could be of very little or no value to me, I must remember to occupy myself with some meditation, or with reading some pious book. Should the teacher call upon me to dispute, I must try to do it with all diligence, making it my habit to fortify myself with the Sign of the Cross, both before and after the disputation; being careful to remember modesty, and dreading to engage herein without previous meditation.

“When I return to the Seminary I shall sprinkle myself

with holy water. I will address some prayer to God before returning to my studies ; which must be carried on in the same spirit as heretofore. When I go into the refectory for dinner, or supper, I must observe the rules of modesty, and guard my eyes from wandering about. While I am eating I must keep my eyes steady, and have my ears open to what is being read ; thus feeding at once my body and my mind.

“During recreation, whilst I am occupied along with the others in becoming amusement, I must be on my guard to do nothing which in any way might seem out of place. When the hour of bedtime shall arrive in the evening I shall in the first place, while I am undressing, make my usual prayer along with the others, and then prepare some meditation ; then I shall take holy water, and lastly, before going into my bed, I shall offer up to God the following prayer : ‘O Lord God, Who by Thy word hast created the heavens and the earth, and out of Thy regard for mankind hast created the alternate succession of day and night, and night and day, that so the strength that has been worn out by the labours of the day may be recruited by the quiet of the night ; grant to me Thine unworthy servant, such bodily repose, that whilst my spirit in the meantime watches continually towards Thee, my heart may not grow faint or become sluggish by overmuch sleep, but rather may stand upright in Thy love, always having these words of Christ fixed before it : “Watch, that ye enter not into temptation.”’ And thus into Thy hands I commend my spirit.”

The information respecting the mode of life now adopted by William Elphinston, which we have given above, has been derived from the biography for which we are indebted to his friend Jerome Platus. The facts here recorded are told in terms so simple and natural as at once to command our unhesitating acceptance. There is no attempt at exaggeration, no straining after effect. Doubt-

less Jerome Platus had been struck with the beauty of the character which now unfolded itself before him; and he could not sufficiently admire the varied treasures, intellectual and spiritual, which so long had been hidden in the soul of this young Scot. But to him the explanation was an easy one. With the fullest recognition of the omnipotence of Divine Grace, he attributed Elphinston's rapid progress in the knowledge and the practice of true virtue, to the fact that he had sought it in the right way and in the right place. Humility, and obedience, and the abnegation of self—these were sure to obtain the blessing, and as Elphinston had done his best to comply with what the terms demanded, so he would be sure to obtain the reward which was promised. To the eye of faith here was but another illustration of the supernatural working of the Rule of St. Ignatius. Platus had recently seen a touching example in the person of Edward Throckmorton, who, on his deathbed, was admitted into the Society;\* and the blood which had been poured out by Campian and Brian at Tyburn was now bearing witness of its efficacy in the person of another convert who was preparing himself to walk in their footsteps, should a similar testimony be required of him.

At the time when Elphinston became an inmate of the Roman Seminary, the Society was doing a great work in the way of education, a province to which it has always been warmly devoted. In the English College eleven of its members held official positions; one was charged with the spiritual training and guidance of the students; a second was prefect of studies; three others taught philosophy, while the remaining five were in charge of various domestic arrangements in the house. The students whom they had in charge were seventy in number, of whom nine were in priests' orders. The Rector of the College was Father Alphonsus Agazzari, S.J. The one great object which all had in view was to prepare men for the English

\* He died in November, 1582. See Sacchini, ad. an. s. 42.



Mission. It enjoyed the especial protection and favour of the Holy Father, Pope Gregory XIII. In 1582 he added to the College revenues a gift of two thousand scudi. The Cardinal Protector, the Cardinal of San Sisto, gave three hundred scudi to the decoration of the chapel. Everywhere the eyes of Catholics were turned to watch the effort which was being made for the recovery of England to the Catholic faith. We shall see that Elphinston shared in these anticipations, and hoped to have been allowed to participate in the dangers and the glories of the undertaking. But God had marked out another path for him ; different, and yet leading to the same end. We shall not be long in discovering what it was ; for his biographer now begins to speak with the authority of an eye witness.

JOSEPH STEVENSON.

## INTENTION OF THE APOSTOLATE OF PRAYER FOR DECEMBER.

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UNION OF ALL THE FAITHFUL FOR THE RESTORATION  
OF THE KINGDOM OF JESUS CHRIST.

THE strife grows fiercer, at least in France. We cannot with indifference behold a once noble Christian nation at the mercy of infidel adventurers, but our hope must be that, in the course of the attack which M. Paul Bert has been commissioned to prepare, he and his friends may come to find that at last there is a limit to the patience even of French Catholics, who have already been tried beyond what they ought to have endured. It is not contrary to the meekness of the Gospel that Christian parents should defend their little ones, at every risk and cost, from evils worse than death. If Catholic fathers of families in France, being as they are in an overwhelming majority, tamely permit their children to be *atheised*, all that we from across the Channel can say of them is that they—not the few who are true and brave, but the many who are timid—will deserve their chastisement. Surely the prayers of many noble-hearted Frenchwomen will rouse something at last of the courage of their convictions in that vast multitude of careless, pleasure-loving, shame-faced, half-hearted Catholics, who leave their wives and sisters and daughters to go to Confession and Communion for them, because they are afraid to be seen going for themselves. But for this false shame and paltry fear, it would never have come to pass that a mere handful of needy place-hunters would venture to think of attempt-

ing to trample on the dearest rights of millions and, outheroing Herod, to tear all the Catholic children in the land from their mothers' arms in order to consign them to a fate which at least in the estimation of those mothers is worse by far than death.

This projected slaughter of the innocents comes as a lesson to ourselves. The miseries into which Catholic France has already advanced far are threatening ourselves. English School-boards as yet, it is true, are animated by a very different spirit from that which rules in France, but the movement, such as it is, is certainly in a wrong direction. If, therefore, sympathy for our Catholic brethren, afflicted and persecuted, did not call us to their aid already with constraining power, the apprehension of our own danger at no distant date might well induce us to make common cause with them.

What, then, can be done? We can pray. We can pray that God may scatter the proud in the conceit of their hearts, but there is another prayer which should first be made. God helps those who help themselves. Our first and most persevering prayer should be, not that some Angel of Death may strike down the hosts of the blasphemer, but that the Sacred Heart of Jesus may inspire new life and courage into the ranks of the faithful, making the feeble firm, and teaching them that the foe whom they have feared so long is in reality beneath contempt. The enemies of Christ, like the rebel chief to whose banner they belong, are only formidable when the friends of Christ are frightened. We will pray, then, that the men of France may be worthy of her women, and that the churches may be crowded and the sacraments frequented by men not less than women, and then we shall see the Catholics of France willing to meet, and able to defeat, the most carefully formed schemes of any number of M. Paul Berts, and M. Jules Ferrys, and M. Gambettas, who may seek office in the future, and we shall have before us for our own encouragement in the

coming struggle, not the bad example of a cowardly surrender, but the bright pattern of victorious faith.

This is a prayer in which all our Associates can join with good hope. Our Lord will not deny to His Mother, interceding for so many mothers and their little ones, that one grace needed now—the gift of courage for Catholics collectively and individually, that they may not hide their faith in their breasts but wear it on their foreheads, and shout it aloud in season and out of season, and be prepared to take and give hard knocks, when without law or justice Herod sends his soldiers to carry off their children into bondage. The final victory cannot be for those who fight against God; but they can, while we are languid, work the ruin of innumerable souls. *Tempus agendi.* Prayers for strength to act and action as the fruit of prayer will yet have power to save society from dissolution. The Prophet has told us in the name of the Most High, that when as now “the Gentiles rage and the people devise vain things,” their triumph is of short duration.

*The kings of the earth stood up and the princes met together against the Lord and against His Christ. . . . He that dwelleth in Heaven shall laugh at them.*

#### PRAYER.

Sacred Heart of Jesus! through the Immaculate Heart of Mary, I offer to Thee the prayers, labours, and crosses of this day, in expiation of our offences, and for all Thy other intentions.

I offer them to Thee in particular to obtain the help of Thy grace, that all Thy servants may unite their efforts to assert Thy rights and to re-establish Thy Kingdom. Reign Thou in our hearts, dear Lord, that we, obedient to Thy command, may spread Thy Kingdom over all the earth. Amen.

## THE APOSTLESHIP OF PRAYER.

# The Holy League of the Sacred Heart of Jesus

*For the triumph of the Church and Holy See, and the Catholic regeneration of nations.*

DECEMBER, 1881.

### I. GENERAL INTENTION: *Union of all the faithful for the Restoration of the Kingdom of Jesus Christ.*

### II. PARTICULAR INTENTIONS.

1. Thurs. *Feria*.—(S. J., BB. Charles, S. J., and Comp., MM. Sept. 11.)—Purity of intention; 1,242 pious works.

2. Fri. *Fast*.—S. Bibiana, V.M.—COMMUNION OF REPARATION, &c.—FRIDAY OF THE SACRED HEART OF JESUS.—GENERAL COMMUNION OF THE HOLY LEAGUE.—Constancy; 2,078 acts of thanksgiving.

3. Sat. S. FRANCIS XAVIER, C.—Zeal for God's glory; 328 foreign missions.

4. SUN. *Second of Advent*.—Christian love of children; 911 schools.

5. Mon. S. Birinus, B.C.—(S. J., BB. Jerome and Simon, S. J., MM.)—Desire of perfection; 8,491 religious men and women.

6. Tues. S. Nicholas, B.C.—Christian care of children; 16,771 children.

7. Wed. *Vigil*.—*Fast*.—S. Ambrose, B.C.D.—Christian courage; 3,086 ecclesiastics.

8. Thurs. IMMACULATE CONCEPTION B.V.M.—Hatred of sin; 8,299 various intentions.

9. Fri. *Fast*.—S. Peter Chrysologus, B.C.D. Dec. 4.—(S. J., S. Birinus, B.C. Dec. 5.)—Assiduity in Divine worship; 1,428 parishes.

10. Sat. *Of the Octave Immaculate Conception*.—(S. J., Octave of S. Francis Xavier.)—Purity; 966 First Communions.

11. SUN. *Third of Advent*.—Christian wisdom; 1,089 superiors.

12. Mon. S. Damasus, P.C. (Dec. 11.)—Spirit of faith; 3,656 families.

13. Tues. S. Lucy, V.M.—Perseverance; 2,937 graces of perseverance.

14. Wed. *Ember-day*.—*Fast*.—(S. J., S. Joseph of Cupertino, C. Sept. 18.)—Remembrance of the Last Things; 539 missions and retreats.

15. Thurs. *Octave of Immaculate Conception*.—Devotion to our Blessed Lady; 6,711 young women.

16. Fri. *Ember-day*.—*Fast*.—S. Eusebius, B.M.—Patience; 1,608 afflicted persons.

17. Sat. *Ember-day*.—*Fast*.—(S. J., S. Wilfrid, B.C. Oct. 12.)—Devotion to the Souls in Purgatory; 6,512 dead.

18. SUN. *Fourth of Advent*.—Hope; Deceased directors and promoters of the Apostleship of Prayer.

19. Mon. *Expectation* B.V.M. (Dec. 18.)—Christian activity; 800 promoters.

20. Tues. *Vigil*.—(S. J., S. Gregory Thaumaturgus, B.C. Nov. 17.)—Docility; 1,808 vocations.

21. Wed. *Fast*.—S. Thomas, Ap.—Purity of faith; 1,788 heretics and schismatics.

22. Thurs. *Feria*.—(S. J., S. Peter Chrysologus, B.C.D. Dec. 4.)—Mutual support; 1,260 graces of concord.

23. Fri. *Fast*.—*Feria*.—(S. J., S. Hermenegild, M. Apr. 13.)—Resignation; 2,342 sick.

24. Sat. *Fast*.—*Vigil*.—*Christmas Eve*.—Preparation for death; deceased members of the Apostleship of Prayer.

25. SUN. CHRISTMAS DAY.—Contempt of the world; 3,960 interior graces.

26. Mon. S. Stephen, First Martyr.—Forgiveness of enemies; 1,493 communities.

27. Tues. S. John, Ap. and Evang.—Spirit of charity; 857 Church students and novices.

28. Wed. *The Holy Innocents*, MM.—Submissiveness in the time of trial; 3,692 parents.

29. Thurs. S. Thomas of Canterbury, B.M.—Devotion to our Lady; 1,640 temporal concerns.

30. Fri. *Of Sunday within Octave*.—Compassion for sinners; 6,031 sinners.

31. Sat. S. Silvester, B.C.—Gratitude for the innumerable benefits of God.

Intentions sent for publication will be in time, if they come to the hands of the Central Viretor on the morning of the twelfth day of the month. The list of intentions should not carry, on the same leaf, any signature or address, and any letter which accompanies it should be either separate from it or easily separable. It is well to add the letters C.V. after the name of the Central Viretor on any envelope containing intentions.

*An Indulgence of 100 days is attached to all the Prayers and Good Works offered up for these Intentions.*

Application for Diplomas of Affiliation to the Apostleship of Prayer for England, is to be made to the Rev. A. G. Knight, S.J., 111, Mount Street, Grosvenor Square, London, W.; for Ireland, to the Rev. Edward Murphy, S.J., St. Ignatius' Church, Galway. Sheets of the Living Rosary, adapted to the requirements of the Association, Tickets of Admission, Intention Sheets, large and small, and Scapulars, may be had from F. Gordon, 48, South Street, Grosvenor Square, London, W.













